THE

CHRISTIAN ADVOCATE.

JUNE, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE II.

Having in a former lecture shown that the objections are unfounded, which are raised against formulas of faith and a proper exposition of them, I now proceed immediately to consider the first question and answer in our Shorter Catechism.

"Q. What is the chief end of man?

"A. Man's chief end is to glorify God, and to enjoy him forever."

It may be of use to endeavour to ascertain the precise import of the terms *chief end*, as used in the question and answer before us. By "the *chief end* of man," then, I apprehend we are to understand a supreme rule of duty and an ultimate state of happiness, for which the powers and capacities of his nature manifestly fit and qualify him; which therefore he ought constantly and supremely to regard and pursue, because in so doing he will act agreeably to the *indications* of that nature which his Creator has given him.—Man was formed and fitted to glorify his Maker and to enjoy him forever; and consequently ought to view this as the great object or chief end of his being, and to live and act accordingly.

It is with great propriety that this is made the subject of the first question and answer, in a system of theological truth. Even in natural religion, this is considered as the point at which all inquiry and discussion must begin. "It seems a point agreed upon—say the writers on natural religion—that the principles of duty and obligation must be drawn from the nature of man: that is to say, if we can discover how his Maker formed him, or for what He intended him, that certainly is what he ought to be."*

Difficulties, however, of the most serious kind, leading to perplexed and endless disputes, embarrassed the ancient heathen philosophers, and must embarrass all philosophers, whether ancient or modern, who attempt, without the aid of revelation, to explain the nature and chief end of man. We have great reason, therefore, to be thankful, that in investigating this interesting subject, we have clearer light than human reason alone can furnish—That we know, from the declaration of God himself, how, and for what, he formed man at first, and to what end all his conduct ought still to be directed.

As the answer before us speaks of the *chief* end of man, this, you perceive, implies that there may be other *inferior*, *subordinate*, and *subservient* ends,† which, in consistency with the appointment of the Deity and of

* Witherspoon's Moral Philosophy.

† A distinction has sometimes been stated between an *ultimate* and a *chief* end. Such a distinction may sometimes be made with justice; but it cannot be so made in the subject here discussed. Man's *chief* and *ultimate* end are the same.

his own duty, he may and should regard. A careful attention to this is important, both on its own account, and for a right apprehension of the general subject.

It was clearly intended by the Creator that man should preserve his own life; that he should continue his species; that he should improve his faculties; that he should provide for his own comfortable subsistence in the world; and that he should sustain many relations and discharge many duties, which grow, as it were, out of his very nature, as an intelligent, moral, and social being. All these, therefore, are ends, or objects, at which man not only may but ought to aim. By neglecting or refusing to do so, he would violate the law of his nature and the appointment of his God.

But it is to be carefully observed and remembered, that all these objects are to be regarded and pursued as ends which are *subordinate* and *subservient*, to one which is unspeakably higher and more important, and which therefore is called *the chief end.* All other ends or pursuits are to be considered and treated only as *means*, or steps of advance, to help and carry us forward to this *chief end*, which is *the glorifying and enjoying of our God.* Whoever, therefore, makes it his chief end—an end beyond which he does not look—an object which he makes supreme and ultimate—to acquire wealth, or honour, or influence, or ease, or worldly good of any kind—that individual contravenes the order of his Maker, violates his appointment, makes an ultimate end of what, if not absolutely unlawful in itself, should be regarded only as the *means* of serving, glorifying, and enjoying his Creator.

And in this very point it is, my young friends, that the sin and the folly of the great mass of mankind may be seen. They make a *chief end* of what should be only a *subordinate* one: they try to find substantial happiness where it never was, and never can be found; they give to creature objects that high regard and supreme affection, which belong only to the Creator. Hence they are chargeable with spiritual idolatry; and therefore of such it is said in scripture, that they "worship and serve the creature, more than the Creator, who is blessed forever."

The *reasonableness* of making it our chief end to glorify and enjoy God, is too obvious for argument. To Him we are indebted for our existence; he gave us all our powers and all our capacities of enjoyment; he constantly upholds our being, and crowns our lives with loving kindness and tender mercy; he is, in Himself, the underived fountain of all conceivable perfection and excellence; he has given his Son to be our Saviour, and his Spirit to be our Sanctifier, Guide, and Comforter; he is able—and he *alone* is able—to render us completely happy, by imparting to our souls an enjoyment which can entirely fill and satisfy them. The reasonableness of making it our chief end to glorify and enjoy *such* a Being as this, must be evident at once. Men may, and alas! they too generally do, forget and neglect their duty in this respect; but its *reasonableness* they do not often deny—It cannot be denied without the most glaring absurdity, and the most daring impiety. I shall, then, only add at present, to what you have heard on this point, the express command by which the duty is enjoined in scripture:—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

If, then, it be clearly the chief end of man to glorify and enjoy God, the important inquiry returns,—how is this to be done? My dear youth, the glory of God and our own happiness are always promoted by the same means, as I shall show in its place. They ought, however, to be viewed separately. And to unfold the subject, in as clear and practical a manner as I am able, let me first explain what is to be understood by man's *glorifying* God.

Here an old and just distinction

is to be observed—the distinction between the *essential* and the *declarative* glory of God.

Let it be observed, that the glory of any being, or object, is something which renders such being or object worthy of very high admiration, esteem, and love. Whoever, or whatever, is thus worthy, we denominate glorious. Now God is, from his very nature and attributes, worthy in the highest possible degree, of esteem, love, and admiration. Of these affections, in their most vigorous exercise, there is every thing in the Deity to render him the fit object.

It has been observed, that we form our ideas of the Deity by adding infinity and perfection to whatever we can conceive of excellence, both natural and moral. Now, this infinitude and perfection of natural and moral excellence, constitutes the essential glory of God; and this, you will observe, can never be increased or diminished. It cannot be increased, because, by the supposition, it is already infinite and perfect. It cannot be diminished, because it is among the perfections of the Deity, that he is immutable and independent. If it should be supposed that not a creature in the universe could perceive, or was disposed to acknowledge, the glorious perfections of the blessed God, that would not change their nature, or make them, in themselves, less worthy of the affections which they are proper to excite—They would remain exactly what they are; and what they were, in fact, eternal ages before any creature did exist. When, therefore, we are commanded to glorify God, the command has no relation to this his *essential* glory; because this is wholly unconnected, as we have seen, with the dispositions or actions of any of his creatures.—He is entirely independent on all creatures, in his essential glory and perfect happiness.

The command then relates altogether to the *declarative* glory of God. It has pleased the blessed God to make a *declaration*, manifestation, or display, of his glorious nature and attributes, in order that they might be perceived, admired, esteemed, and loved, by his intelligent and moral creatures, whom he created for this very purpose. This declaration of the glorious nature and attributes of the Deity, is made even by the inanimate creation. "The heavens *declare* the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." In every part of creation, the boundless wisdom, power and goodness of the Deity are conspicuously manifested. But it is in the volume of inspiration, given by Himself, that we have the clearest revelation, or declaration, of the nature and perfections of God. It is here, alone, that we are taught to form conceptions which are entirely *just—adequate* they can never be—of his purity, holiness, and justice: and in no other way whatever, than by his own declaration, could we be *assured* of his mercy, or his readiness to pardon the guilty.

Now, this declarative glory of God, is not, you perceive, unconnected with his creatures. A declaration, indeed, necessarily implies a party to whom the declaration is made. Intelligent and moral beings are necessary, in order that this declarative glory of God should be perceived. It is to them, and for their sakes, that it is made. They were, as already intimated, created for the very purpose of perceiving, diffusing, and being made happy by it. And they are said to glorify God, when they duly admire, esteem and love him, for whatever of his nature and his attributes can be discerned, in his works and in his word. When, on the contrary, they refuse or fail to do this, they are said not to glorify, but to dishonour him. And when they are instrumental in bringing their fellow creatures to the knowledge, esteem, love, and obedience of God,

they are then said to *promote* his glory: they, as it were, widen and enlarge the circle in which his declarative glory shines, and produces its proper effects.

This may serve for a general illustration of the point before us. I shall show, more particularly, how we are both to glorify and enjoy God, after disposing of some other inquiries and considerations, which belong to the subject; and which, if rightly disposed of, will serve both to illustrate and enforce the duty of glorifying and seeking happiness in God, as the chief end of our being.

One of the inquiries, to which I have referred, may be stated thus—If it be the chief end of man to glorify and enjoy God, will it not follow, that this must always be so present to his mind, as to be the immediate, operative motive, in every voluntary action of his whole life? This inquiry, I apprehend, involves no real difficulty. We have already seen that a chief end, not only consists with intermediate and subordinate ends, but implies them. Having rightly fixed our chief end, and duly arranged whatever leads to it, every intermediate concern may occupy our attention, and be the immediate motive of action, so as not only not to interfere with what is ultimate, but constantly to carry us forward toward it; and this, in all respects, as much as if the ultimate object were every moment present to the mind—Take a familiar illustration of this. Say that a man enters on a long journey, with a view to transact at its close, some very interesting and important concern. This important concern is his *chief end.* For this he takes the journey; with a view to this he makes every preparation; ascertains the best and most direct route; the best, and safest, and most speedy conveyance; and provides for the preservation of his health, comfort and accommodation, on the way—While on the way, he enjoys company; improves his mind by observation and reading; refreshes himself by food and sleep; and attends to numerous subordinate concerns, not inconsistent with a regular and rapid advance toward his main and ultimate object. But, in the mean time, this object, you observe, is not every moment present to the mind of the traveller, nor the immediate operative motive of all that he does. Yet he is really influenced by it in all that he does; and in all that he does he advances as rapidly toward it, as if it incessantly engrossed all his thoughts, and all his conversation. It may be added, also, that he is so influenced by it, that he is careful to keep the direct road toward it; and would immediately take the alarm, if a proposition were offered, or an attempt were made, to turn him aside from the right way, or to delay him unnecessarily in his journey.

The application of all this, might be left to every hearer. Human life is a journey. It is represented in scripture as a pilgrimage. The great errand of this pilgrimage—the errand on which we are sent into the world is—to glorify and enjoy God. This is our *chief end.* This is to influence us in all our arrangements, and in all our progress through life. Yet we have a thousand subordinate cares and concerns, that must occupy our attention, and employ much of our time. But they may and ought to be so disposed and ordered, as not to hinder, but constantly to carry us forward, in the pursuit of our great ultimate object. And to this we should have such a constant and supreme regard, as to perceive in a moment when any thing would turn us aside, or delay us in our advances toward it.

Before leaving this topick, however, I must remind you distinctly, that the real danger to be avoided, is, not that we shall think *too much,* but that we shall think *too little,* of glorifying and enjoying God. What you have heard has been said to show that the Divine command is not impracticable.—It interferes with no duty. But in reality the great danger is, *forgetfulness* of God; and the

great difficulty and complaint of the best of men is, that they do not think as much as they ought of their chief end. That man, my young friends, is the happiest and the most a Christian, who most seeks and finds his happiness in glorifying and enjoying God: who keeps it most in mind, that he is not of the world, even as Christ, his Master, was not of the world:—that his citizenship is in heaven; that he is a pilgrim and a stranger on the earth; that he is seeking a better country, even a heavenly; that he is travelling to Mount Zion above.

(*To be continued.*)

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir—The following paper was written for insertion in the *Morning Chronicle* of Baltimore, in answer to a piece, under the signature of Phineas, a Jew of that city, which had been, a short time before, inserted in the same paper, and intended to operate unfavourably on the person and mission of the Rev. Mr. Frey. This reply, as will appear from its date, was sent on in February last, and by my friends in Baltimore it was offered at that time to the editor of the Baltimore Chronicle. He, as my friends inform me, repeatedly promised to insert it in his paper, and as often delayed to comply with his promise, till at length he refused utterly and finally to insert it at all. With the explanation now given, I offer it for insertion in the *Christian Advocate*, if you shall think it worthy of a place in that miscellany.

B. Jadownicky.

May 24th, 1823.

Princeton, N. J. Feb. 1, 1823.

Mr. Editor, &c.

A minister of the great King Messiah, supposing I would be glad to hear what your good people are doing towards a reconciliation of his long apostate subjects and kinsmen according to the flesh, was so kind, as to favour me with the Morning Chronicle of the 18th of January. The paper however past by this place and did not return until last night, when it came so worn out, that I was able to read only a small portion of the account of the proceedings at St. Peter's church, on the 15th of that month. My attention was more particularly attracted by a previous communication relating to the object of the meeting, signed Phineas, of which sufficient remained to enable me to discover the intention of the writer. With your permission I would notice it a little.

In this piece are to be found not a few ungenerous reflections on the conduct of the Rev. Mr. Frey, and unfounded aspersions on the purity of his motives. To this I shall say nothing; as it is a common thing for Jews to speak evil of one of their race who professes his belief in Jesus as the Messiah. "Thou art a *Samaritan*," said they to Jesus himself, "and hast a *devil*." And "thou art a *Meshumed*," (a name they give to a Hebrew Christian) is now their language towards a Jew who embraces the religion of that Jesus,—"and art a *Roshang*," i. e. *wicked*. To associate the words *Samaritan* and *devil*, and a *convert to Christianity and Roshang*, is, in their estimation, only putting together *cause* and *effect*. Hence it is that they have ridiculed, and continued to do so until the present time, their greatest Rabbins and their best men, who recognise the Messiah in Jesus of Nazareth. Parents who, from Sabbath to Sabbath, have been in the habit of blessing their children, saying, "*God make thee as Ephraim and as Manasseh*," will immediately, when their child becomes a Christian, not only for ever withdraw from him this privilege, but never make mention of his name, without the horrid and dreadful addition, "*Be his name blotted out, and his memory too*," *Yimach shemo Vesichro*. P. would have indeed only formed an exception had he used a

more candid language towards Mr. Frey.

The accusation intimated by P. that Mr. Frey is casting an *odium* on the character of the Jews, is entirely unfounded. On the contrary, Mr. Frey, by pointing out their true state, removes many prejudices which have existed against them. And it is a fact, that since Mr. Frey began his exertions in England, and a Jew's society has been organized in London, and its branches extended to Holland, Germany, Poland and Russia, a considerable portion of the hereditary hatred of nominal Christians against the Jews of those lands has been done away, more sincere love of real Christians towards them promoted, and even the Jews have been brought to feel differently towards Christians. Although some of the Jews may view exertions of this kind "as tending to promote his own sinister views;" yet they have no good reason for doing so. The more enlightened and better informed among them must and will view them otherwise. Many of the Jews in this country were lately offended that societies should be organized for meliorating the condition of their brethren. It seems that they, under the shadow of the American eagle, have entirely forgotten the state of their brethren on the old continent. And as it regards the spiritual condition of that interesting people, they surely can not know what that condition really is, and must be entirely ignorant of their own writings when they say it needs no melioration. The ancient Rabbins themselves acknowledge that ignorance in spiritual things will mark this their last Galuth—*captivity*—as is evident from *Midrash, Rabba, Breshith*, 98, 99. After having paraphrased the word *Shiloh*, "He to whom belongs the dignity of a king," and added that "unto him shall the gathering of the people be" —that he is the "root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek," &c.—he thus concludes—"He will bring in all Israel,—sprinkling upon them, as says the prophet Ezekiel (36. 25.) clean water, he will cause them to *understand* the law, he will remove their *errors*." And who that reads the numerous predictions of Moses and the prophets, concerning their latter ignorance and errors in divine things, will not readily concur with the *Midrash?*

Again, the Messiah, according to the ancient Rabbins, is to be a teacher higher than Moses and the prophets, as is evident from *Yalkut*, page 338, where Isaiah lii. 13. is thus paraphrased,—"*Behold my servant shall deal prudently*—This is the King Messiah. *He shall be exalted and extolled and be very high*—exalted above Abraham, extolled above Moses, and be higher than the ministering angels." If, according to P., the Jews in their present *Galuth—captivity*,—without an *Ephod*, without a *Teraphim*, already know all things necessary to their salvation, what need is there for a teacher higher than Moses?

But whilst we see those ancient Rabbins faithfully engaged in pointing out the state of their nation without flattery, we meet with others of later date introducing doctrines not sanctioned by the word of God, and saying "Peace, peace, when there is no peace." With them it is we are at issue, although we would be far from laying any thing to the charge of the Jews as a nation. P. then has the boldness to ask Mr. Frey whether he can deny "that the Bible, both the original of the Old, and the vernacular translation of the Old and New Testament, is found as a common and necessary appendage in every family amongst Jews?" Now, sir, I have not the least hesitation in answering, that he can deny it. The five books of Moses, called the *Thora*, divided into 52 sections—as many as there are weeks in the year—together with about one chapter for each section, out of the prophets, you may find in almost every Jewish family; but the *whole* books of the Old Testament, alas, are only

discovered in the library of the scholar;—they have not yet found their way to the altar of the family. As to their possessing a translation of the Old Testament in the vernacular tongue, it is very far from being the case. A Christian translation they would not receive, so as to consider it as a Bible. Indeed the missionaries often find it difficult to induce them to accept a Hebrew Bible, if it have a Latin preface or marginal notes,—and as to Jewish translations (at least of the entire Bible), there are none, as far as my knowledge extends.—I am confident there is none in Poland, where there are said to be 3,000,000 Jews. As to the New Testament, they are not allowed to read it, much less that it should be found amongst them "*as a common and necessary appendage.*"—Thus we found, when the missionaries distributed amongst them the New Testament in the Hebrew, into which language it has of late been translated, they would stand and read it in the streets, as a book they had never seen: and they would say, "We have read things in it which we never heard of before." In many instances, when the Rabbins found out it was the book of the *Tholo—crucified*—they caused it to be burnt, notwithstanding it was written in the holy language.

Prayer-books, containing some selections out of Moses and the prophets, and sometimes very good prayers, it is true, are to be found in Jewish families; but as they are written in Hebrew, and the most of the Jews now do not understand that language, they seldom know what they say in prayer. In this situation, I have strong reason to believe, is P. himself; since he refers to the *Shemong* as a specimen of their prayers, which he seems to consider as something distinct from the Bible; whereas this very *Shemong* is nothing but the following selections from the law, viz. Deut. vi. from 4 to 10,—xi. from 13 to 23, and Num. xv. from 37 to the end. There is therefore no great necessity to get this *Shemong* from the wisdom of a *Jewish synagogue;* because *every Christian* who has the privilege of opening his Bible, reads this *Shemong*, and reads it in its proper sense—as the commands of God to the children of Israel by Moses, and not as a Jewish prayer, as P. ignorantly calls it.

I come now to the last of my remarks, to which I would invite your attention particularly. P. very briefly insinuates, that orthodox Christians deny the unity of God, and moreover worship the creature for the Creator. Whether he has got this philosophy from the *modern prophets*, or whether it arises from his ignorance of Bible doctrine and the writings of his own divines, we shall immediately see. To believe in more than *one* God no Christian ever thought of; but that this one includes three persons (though each for itself, yet connected together and inseparable from another) is so far from being a new doctrine of Christians, that it was taught, in a clear manner, among the ancient Rabbins. Thus we read in *Sohar* on *Vayiknaw*, or the 24th section of the Pentateuch, page 29, on the word *Elohim—God.*—"There are three degrees, each degree for itself, combined in one, and are not to be separated from each other." Here I would beg leave to remark, that this doctrine of the *Sohar*—a book of great authority among the Jews—is perfectly consistent with the creed of the orthodox Christian church, on this article of faith. The word *person*, which the latter makes use of, is pretty much the same with *degree*, since neither means to say three distinct beings. Both maintain—"There is but one God." The same *Sohar*, on *Breshith*, or the 1st section, introduces the passage which P. quoted, with this remarkable paraphrase. "*Hear O Israel the* LORD *our* GOD, *the* LORD *is one.*" These are the three degrees consistent with the sublime mystery of *Breshith, Bara, Elohim.*" In reviewing the writings of the Rabbins on these first

three words of the Bible, we find the *Rabbi Simon ben Jochai* paraphrasing them in such a manner, as to give a hint on the Trinity, viz.—*Breshith—in the beginning*, pointing to the *Father*—the origin of all beings: *Bara—created*, pointing to the *Son*—the power of creation, the Word: *Elohim—God*, pointing to the *Holy Ghost*, by whose agency only we learn God. *R. Bechayi*, in his commentary on the *Thora*, page 4, says on the word *Elohim*,—"According to the *Kaballa* this noun consists of two words, viz. *El-hem—they* are God."

This doctrine will be still further illustrated in treating P.'s second objection, that we worship the creature for the Creator, which he undoubtedly refers to Jesus. Besides that the Rabbins taught the dignity of the Messiah to be higher than that of Abraham, Moses and the ministering angels, we find the following remarkable passages in their writings. *Echa Rabathi* page 68,—"What is the Messiah's name?" *R. Aba bar Cahana* replies—*Jehovah;* for the scripture says (Jerem. xxiii. 6.) "and this is his name whereby he shall be called, *Jehovah* our Righteousness." *Rabbi Moses Alshach*, in his commentary on Jeremiah, says, "And who will it be who shall call to Jerusalem to comfort her? Is it not Jehovah our Righteousness?—It is the King Messiah; as it is said, *and this is his name whereby he shall be called Jehovah our Righteousness*, on account of his dealing according to righteousness and justice." Here we are expressly taught that the *Messiah*, not only shall be *called*, but really *be, Jehovah our Righteousness.* But farther, *Rabbi Moses bar Machman* (Ramban) says of the angel Jehovah, who appeared unto Moses in the bush.—"This is the redeeming angel, of whom it is said (Ex. xxiii.) *for my name is in him.* He is the same who spake unto Jacob (Gen. xxxi.) *I am the God of Bethel;* the same of whom it is said (Jerem. lxiii.): *And the angel of his presence saved them;* meaning the angel who is his presence: and of whom it is further said (Mal. iii.): *And suddenly shall come to his temple the Lord whom ye seek, even the messenger of the covenant whom ye delight in.*" Indeed I venture to say, that there is scarcely one passage in the Old Testament which is understood by Christians immediately of the Messiah, which the ancient Rabbins do not understand in the same way.

Without any further illustration, as the quotations I have given speak for themselves, I would remind P. that the patriarch Jacob, and the lawgiver Moses, were not ashamed to worship the Messiah as God, notwithstanding the "exalted ideas they entertained of Omnipotence," neither did they dread in doing so "transferring the worship of the Creator to the creature." We shall certainly not err in following their example.

It is not however only with the character of the Messiah the ancient Rabbins make us acquainted; but also with his state of humiliation and sufferings. Of the numerous passages of this kind contained in their writings, I would only quote a few. *R. Moses Alshach*, in his commentary on the 53d chapter of Isaiah says: "Our Rabbins have confirmed, and received it as a tradition, that he i. e. Isaiah, speaks of the Messiah." This chapter we know speaks of unparalleled sufferings, which the person should endure to whom it relates. In *Sohar Katon*, page 212, we read: "All sorrows, all pains, all sufferings of Israel came upon him (the Messiah) and had he not raised the burden from Israel, and taken it upon himself, none could have endured the sufferings of Israel, on account of the penalty of the law. He it is of whom it is written: *Surely he has borne our griefs.*" *Yalkut*, page 359, declares—"The Rabbins say in the week that the Son of David comes, they bring iron beams and lay them upon his neck, until he is bent down, and he cries and weeps, and his voice reaches to heaven, &c. Of this hour David wept and spake

(Psalm xxii.) my strength is dried up like a potsherd."

I therefore conclude that the difference, and the only difference, between Jews and Christians is, whether Jesus of Nazareth is this Messiah, or whether we shall wait for another. Should Phineas have a desire to be instructed upon this point, I shall be happy to show him, both from the Old Testament and the writings of the ancient Rabbins, that in Jesus all the prophecies and doctrines concerning the Messiah, have been fulfilled, and that it is therefore in vain to look for another.

I am your's respectfully,

B. JADOWNICKY.

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Believing that it would be gratifying to our readers, and perhaps contribute to the future usefulness of Mr. Jadownicky, if a short and authentick narrative of his past life and future prospects should be published in our pages, the editor has obtained from Mr. J. himself most of the particulars of the following statement.—He is a Polander by birth, and the Polish language is his mother tongue. He was intended by his parents for a Jewish Rabbi, and, as will presently appear, has actually sustained that character. At the age of thirteen years, he was sent from Poland into Prussia, to a Jewish seminary in the city of Berlin, founded and endowed by a wealthy Jew. Here he passed through the usual course of Rabinical studies, under a very able teacher, and acquired such a familiarity with the German language, as to speak and write it with greater readiness than any other.* Having made the necessary acquisitions for the purpose, he was sent to the city of Solingen, in the Dukedom of Berg, and there sustained the office of a Jewish Rabbi, for something more than two years. But here a copy of the Hebrew New Testament, lately published in London, fell into his hands. The reading of it shook his Jewish prejudices very much—so much that he was induced to read several tracts addressed to the Jews, in the Hebrew language, with a view to convert them to the faith of the gospel. The result of the whole was, that he no longer retained his confidence in the truth of the principles and doctrines in which he had been educated, and yet was not entirely satisfied to renounce Judaism for Christianity. He resolved, however, on a visit to Mr. Marc—once a Jew, but now a zealous Christian minister—in the city of Frankfort in Germany. By the divine blessing on the conversations and instructions of Mr. Marc, his conversion to Christianity was completed—a conversion, as he hopes, not only in relation to doctrine, but in regard also to his heart and temper. He was baptized and joined in the communion of the Christian church in April, 1821. He now became desirous of being a Christian missionary, with a strong inclination to preach the gospel to "his brethren and kinsmen according to the flesh," if in the providence of God a door should ever be opened for such a service. To qualify himself for his new designation, he determined, with the approbation and advice of his Christian friends, to go back to Berlin and become a pupil in a Theological institution, established there to prepare youth for missionary labours. On his way to Berlin, he providentially fell in with the Count Von der Recke, whose munificent charity in preparing an asylum for Jewish outcasts is known to the publick. The Count, who was then at some distance from home attending the meeting of a Bible Society, urged Mr. J. to go to his residence and to spend with him a few weeks, to aid him in the measures he was taking for the benefit of the Jews. With these solicitations Mr. J. thought it his duty to comply. While residing with the Count, events occurred which induced that

* The Polish language is derived from the Sclavonian, the German from the Teutonick. Being radically different, Mr. J. says that his mother tongue afforded him no aid in acquiring the German.

distinguished Christian nobleman to believe that it was important to send, immediately, an agent to the society established in the United States, in the city of New York, for meliorating the condition of the Jews. This agency the Count persuaded Mr. J. to accept, and to him it was confided. He reached the United States about seventeen months since. Having completed, as far as circumstances would permit, the business of his agency, he wished to pursue his theological studies, with a view to that missionary service to which he considered himself consecrated. He was under no obligation to return to Europe, nor did any service there require his immediate return. With the approbation and advice, therefore, of the society in New York, he went to Princeton, New Jersey, with a view to become a member of the Theological Seminary in that place. He is at present engaged in studying, in the academy at Princeton, the Latin and Greek languages—which form no part of a Rabinical education—and expects shortly to become a student in the classes of the Seminary. The present age of Mr. J. does not much exceed twenty-three years.

A LETTER FROM A MINISTER OF THE GOSPEL TO A YOUNG LADY, IN AN ANXIOUS STATE OF MIND IN REGARD TO HER ETERNAL INTERESTS.

My amiable Friend,—You cannot well conceive how much joy it has given me to find you awakened, in some sort, to the importance of religion. But I have rejoiced thus far with trembling. I know that "the heart is deceitful above all things, and desperately wicked." It can be fully known by none but God. I am aware that persons may be very deeply affected, and after all, never throw themselves for salvation on the mercy of God in Christ; and I have my fears lest you should be tempted to shake off your present seriousness, and go back to *the beggarly elements of the world* for enjoyment. How it would gladden my heart, to have evidence of your resolution to be Christ's! You will surely allow me the privilege of being faithful to you; of not sparing to warn you of your danger, and to urge you to true repentance, and real engagedness in religion. I feel an hourly concern for you. My very dreams are dreams of mingled apprehension and hope respecting you. Let me, therefore, as a friend and minister of Christ, press upon you the duty of an immediate and unreserved surrender of yourself to God. There are many arguments I might urge; O that the Holy Ghost may urge some of them to effect!

1. It is your duty. God made you. You are completely his. You have no claim to employ your powers in any way which he has forbidden. He is worthy of your love and confidence. There is an evident impropriety—an impropriety attested by moral feeling—in refusing our affection and confidence to the deserving. You cannot justify thoughtlessness of God, or disobedience to him, for a single day. It is your duty to love God and to serve him with all your heart, and that immediately.

2. It is an amazing privilege for a sinner to have opportunity to be engaged in the service of God, and to enjoy him. You have heretofore been among those who have taken exception to the wise disposal of God, and the demands of his righteous laws. You have set your heart against them. When he has told you to "be sober and watch unto prayer," you have judged it better to be merry and to neglect prayer. It is perfectly equitable that God should be angry with you, on account of your ungrateful treatment of him, in view of his mercies. But, instead of frowning you away from his presence, he is yearning over you with the heart of a Father, and pleading with you in the strongest language of love and compassion, to come back to his bosom, to enjoy his smiles, and to mingle joys with his saints. What a

privilege awaits you, if you do not harden you heart and resist the invitations of the gospel!

3. It is high time for you to form your character. The eyes of the community are upon you, anxiously waiting to see what stand you will take. Now the question is, will you be wise or foolish, noble or base, virtuous or vicious, pious or profane? As long as you have not Christ for your security, you are in imminent danger of being abandoned to sin. You are exposed to temptations. The natural current of your affections runs with the tide of temptation. The way to perdition is down hill. At every step a fresh velocity is acquired. Former restraints are broken over, the appetite for indulgence is stimulated, the feelings of moral obligation and social shame are deadened, and the whole soul is growing more and more mighty in iniquity, and steeled against the arguments and charms of true piety. As long as you trust in your own resolutions, nobody can tell when you will be betrayed. You have often resolved that you would not repeat this or that transgression or omission of duty, and have you not as often returned to it? And have you not found these resolutions weakening every time they have been broken? Your own experience may teach you to dread a standing in your own strength. Go to Christ. He is "a friend that sticketh closer than a brother," and he is "mighty to save" —Trust not yourself—"Let him that thinketh he standeth, take heed lest he fall."

4. It is high time for you to consider who shall be your friends and companions—the righteous or the wicked. You know that the wicked are false friends. They smile to betray. Their love is in effect the deadliest enmity. There are many crowding around you, who, while they smile, are waiting an opportunity to bite like an adder. They have no love for you which does not terminate in self-gratification. But, if you repose your confidence in Christ, he will not forsake you—Neither will his friends. True Christians, if you gain their confidence and affection, love indeed. They may be too sincere to flatter you; but they will follow you with their kind and affectionate regards, even into the direst adversity. What are those butterflies who have been dropping the honey of adulation from their lips? Are those the persons who would rejoice to fly to your relief in calamity? Are these they whose presence would enlighten and cheer the gloom of a death-bed?

5. Christians are now praying for you. Your conduct may, before long, discourage them. If you harden your heart, this will certainly be the case. Your situation is a perilous one. If you relapse into a state of carelessness and insensibility, it will be at the hazard of your all. Dear girl, you must not think of giving over an attention to the great concern of your salvation. If you do this, how will Christians ever again be roused to feel anxious for you, so as to travail in prayer on your behalf. You cannot imagine how many hearts are wound up to high excitement for you. Christians now are calling to remembrance the prayers of your pious friends who have gone to glory, and are hoping that these prayers may mingle with their own, before the mercy-seat. Think what pain you must give us all, if you turn back, and are found again in the giddy whirl of vain and soul-murdering pursuits. But there is yet one more powerful consideration, which should render in your view every thought of delay wholly out of the question.

6. You are now unusually awakened to the subject of religion. What astonishing mercy is this! Think of days past, and the stupor of soul you may recollect to have had; when the loudest calls, the most impressive arguments, the sweetest tones of mercy could not touch a single chord in your bosom. Now a hand from on high has touched the strings of your heart. The spirit of God

has moved on the great deep of your bosom. O that the voice of the Most High may say, *Let there be light*. May I not hope, dear girl, that you will *savingly* improve these moments of seriousness. Jesus Christ is waiting to receive you. Put your trust in him. He will freely give you every good thing—pardon of sin, sanctification, comfort. It will never be easier than it is now to let go your hold on the world and its witcheries. As objects of supreme affection then, let all go—wealth, friends, reputation, every thing on which you have heretofore placed dependence, and look to Christ to put his hand under you, and keep you, and govern you. But oh, if you shake off present impressions, if you put off conversion at such a season as this, it is a thousand to one you will never have a recurrence of such feelings again. You may be given over to hardness of heart and impenitency of mind. God says, "My spirit shall not always strive with man." O let that voice from heaven sound continually in your ears, "Quench not the Spirit."

Consider that you must soon die. It may be to-morrow. You may never hear another sermon. If you do, you may be in a state of moral insensibility. Sermon after sermon may ring in your ears, but never take hold of your feelings, till they shall be recalled to your memory at the bar of Christ—recalled when they shall be of no other use than to illustrate the propriety of the sentence that must be pronounced upon every impenitent sinner—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

My dear friend, shall I see you in the day of final account, and be able to say, my skirts are clear of the blood of this soul. Oh may I not hope to meet you with joy and not with grief! Yes—I would fain believe you have already turned your back forever on the way that leads down to death. But I tremble while I hope. I am too anxious that it should be true, to put up with slight evidence. Let us often meet together at a throne of grace. I hope God will give me liberty to pray earnestly for you. Make up your mind for every sacrifice. Cast your idols forever behind you. Come along with us and we will do you good; for the Lord hath spoken good concerning Israel. These lines are from one who truly seeks your good. Accept of them as a message from Christ. His love for you is so great that he has given his life for yours, and now pleads with you, in every tone of tenderness, to give him your heart. Can you refuse? His language is, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and my burden, for it is light"—Indeed it is. Ask every sincere disciple of Christ. Can you find one willing to abandon his hold upon the Saviour? The Christian, we admit, has sometimes sore trials. Temptations are sometimes multiplied upon him. But, when he thinks of going back to the world, and losing sight of his God and Saviour, he hears nothing but sounds of terror; sees nothing but darkness and despair. Hope wanders abroad over the scenes and pursuits of this world, and finds not where to rest its foot. All is dreary. The end of all things is shrouded in impenetrable darkness. Wealth, and fame, and pleasure, must come to an end; and what is to succeed? *What is to succeed?* Will you, can you, suffer your feelings to flow back to their former stagnancy, or unhallowed attachments, and say with frigid unconcern to the Saviour, "Go thy way for the present; at a more convenient season I will call upon thee?"

My anxiety, perhaps, leads me to wrong you. Perhaps, you have already said *Amen* to the claim of God—"Give me thine heart." If so, you will be the last to blame my fears. You will have seen the dreadful pit from which you have been delivered. You will be aware of the desperate and hidden wickedness of your own heart. You will be won-

dering at the love and condescension of God, that he should look down from heaven upon such unworthy dust, and say to you, "Daughter, I say unto thee arise!" And you will be ready to wonder how Christians around, knowing your danger, did not more earnestly and frequently urge you to your duty, rather than be surprised that one now should feel impelled by his fears to set before you the perils of what he feared might be your case, and sound the alarm in your ears. I conclude with saying—If your resolution is not yet taken—Do not, O do not delay an hour, to come out from the world and be separate. Do not, I entreat you, disregard the admonition which Providence now sends you through your affectionate friend,

N. A.

Miscellaneous.

An able and excellent monthly publication entitled "The London Christian Instructor, or the Congregational Magazine," was commenced in 1818.—The numbers which we possess—being the eighteen first published—contain three letters with the signature Non. Con., and purport to be written from "Puritan Farm"—These we propose to republish. We think they are well calculated both to instruct and please. To understand them fully, it is necessary to see the short publication relative to St. Bartholomew's day, which gave occasion to them, and which immediately follows.

To the Editors.

ON THE COMMEMORATION OF BARTHOLOMEW DAY.

Of all the epochs of English history, Bartholomew day is the most interesting to a Dissenter. It ought to be interesting to every true Protestant, and every liberal minded Briton, but it ought to be *embalmed* in the affections of Dissenters. It is that day when ecclesiastical despotism reached its wildest extreme, and rose to its most daring pitch. It is that day when the long continued struggle of the puritans with the hierarchy, to purify the church from secularity and corruption, was brought to a crisis. It is that day when the most able, learned, and religious body of clergymen that England ever produced, were degraded from their stations, and deprived of their incomes, for the unbending firmness with which they refused to wear the yoke of arbitrary power. It is that day when upwards of two thousand ministers, with their families, triumphed over the strongest feelings of human nature, and sacrificed their reputation, their interests, and their homes, to the convictions of conscience, to the cause of liberty, to the kingdom of God. This is an instance of integrity which is without a parallel in modern times, and a proof of the reality of religion, which infidels ought to respect. Do facts like these deserve to be forgotten? Ought such characters, to whom we are under the greatest obligations, to sink into oblivion?

Our people would adhere to the cause of dissent more steadfastly, if they adhered to it upon *principle;* they would support it more liberally if they knew its value; they would estimate their privileges more highly, if they were aware at what price they were purchased; and they would rise in the scale of excellence if they made the fathers of nonconformity the patterns of their imitation. One sermon on facts and principles connected with dissent, in every year is surely not too much, and the most proper time for such a sermon is Bartholomew day, (August the 24th,) or the Sabbath nearest to that day.

Some ministers may doubt whe-

ther introducing such a subject *at all*, and discussing it *in any way*, be quite safe; and they may dread incurring the displeasure of those on whom they are dependant, and whose favour they court. I would hope the number of such ministers among us is small. But this paper will most probably fall into the hands of many who are *independent ministers*, properly so called; and who, like the intrepid servants of God in days of old, think it their duty rather to reprove prevailing evils, than to accord with them; who have fortitude of mind enough to maintain an opinion though it be obnoxious; who scorn that sort of favour which they may acquire by a false candour; and who are ready to court that sort of reproach which they must incur, by manly and scriptural decision. Let them take the present proposal into serious consideration. Let them reflect whether the ignorance and indifference of modern dissenters to their own principles, be not disgraceful to the cause, and injurious to its prosperity? Whether any more effectual method to counteract this evil can be adopted, than the commemoration of Bartholomew day? Whether it will not present numerous subjects for discussion, which are interesting, pathetic, and instructive? And whether any valid objections can be urged against the revival of this ancient and useful custom?

FABIUS.

—

BARTHOLOMEW DAY.

To the Editors.

I conclude from your note upon the letter of FABIUS, in the number for August, that the commemoration of Bartholomew day by Dissenters, would be as agreeable to you as it appears to him. On this supposition I venture to inform you, in my plain way, how we are in the habit of keeping that anniversary in our family; and although we are country folks, perhaps our plan may furnish some useful hints to town folks: at least, it will prove that *we remember the days of old, and the years of former generations.*

I must, however, inform you at the outset, that I write unknown to *our wife;* not, indeed, because she feels no interest in this day; so far is this from being the case, that she is the inventor of our plan, and its chief promoter among the children and servants; but because she, having more taste and refinement than I, and being a better *scribe*, would not approve of my plain words, and *provincialisms*,—I think she calls them. When she applies this long word to any of my low words, I return for answer, that as I meddle with nothing beyond my own *province*, *provincialisms* are the very *isms* I ought to use. You must know also, that she is herself the direct descendant of an ejected minister, and that his old chapel (she calls it the *meeting*) is within a stone's throw of our cottage; indeed it stands on our grounds. Oh, Sir, it would make your heart sore, to hear how she talks of old times, when she leads any of our visiters to the vestry window, out at which her dear ancestor escaped from the party who came to apprehend him. But even that, she says, is nothing to *the glory* which has departed, or rather been driven out at the door since, by Socinianism. The Stuarts (I quote her own words) only plucked the candles out of the candlesticks, but the Socinians have placed false lights in the old sockets. You will understand from this, that the old chapel has new tenants, with new tenets, which we, of "the good old way," neither approve nor approach. *Our wife*, who is fond of pointed remarks (*clenchers*, as I call them) on this subject, was mightily pleased with one in your Magazine. Speaking of her ancestors, who built and endowed the chapel, she says now, "they never suspected that Socinianism, with cuckoo-insidiousness, would take possession of nests it never built, and hatch its brood in stolen habitations." This is very well said;

but little Mary Anne, (she is the child of our old age,) mistaking the meaning of the long *compound*, as our wife calls the phrase "cuckoo-insidiousness," told us, the other day, that she had found a *Socinian's nest* in the orchard hedge. "Ah," said her mother, sighing as she spoke, "I wish that were the *only* one upon the farm." But I must come to the point; as *our wife* says, when I digress; which I am very apt to do.

Bartholomew day, like the anniversary of the Passover in a Hebrew family, is "much remembered before the Lord" in our family. Indeed we contrive to make it a kind of Sabbath, by getting every thing *sided*, (as we say in this county) for the occasion. Accordingly, we begin the day by reading the seventh chapter of Daniel: and it is so well understood among us, that he is the *representative* of the Bartholomew men for the time, that the *family tree*, like the poplar before the window, waves and sparkles in all its branches, as I exclaim, with unusual energy, *then said these men, we shall not find any occasion against this Daniel, except we find it against him, concerning the law of his God.* *Our wife* says, when I read this in my *best* manner, which I do in *August*, because then my asthma is not ticklish; that it sounds to her like a prophetic voice predicting the decision of posterity, in regard to the nonconformists; and adds, "the confession extorted from *these men*, and whispered in the palace of Babylon, will one day peal spontaneously from the lips of a regenerated world." Now, Sir, we are all learned enough, and nonconformists enough, to *relish* such remarks: they really light up every face in the family with new expression. At such times, (and you must pardon a fond husband and parent for saying so,) I am tempted to wish the painter in our market town present, that he might embody the animated expression which beams and breathes on every countenance; for we are able to afford a family picture, being well to do in the world; and I should have had one ere now, but for *our wife*. She evades the proposal by saying, that, like the Vicar of Wakefield, we have no door sufficient to admit one of dimensions requisite to embrace us all. Now all this is said so good humouredly on her part, that I seem, for the time, to forget what is certainly her secret objection; she does not think us *handsome* enough to produce *effect*. I allow that we are not remarkably handsome, (she and the girls excepted,) but upon Bartholomew day, when our best clothes are on, and our best feelings in exercise, what between the ruddy health of the lads, and the neatness of our girls, and the matronly look of their mother; I am sure, if well grouped, we should be passable. And as we have a likeness of our wife's ejected ancestor over the mantle-piece, I often ask, would not he set us off to advantage, if tastily introduced? But even this, fond as she is of *him*, fails to *coax* her into compliance; which is the more remarkable, since, on every other subject, we really anticipate each other's wishes; or if any thing put her out of the way at any time, I have only to say, "your ejected ancestor would not have looked cross"—On hearing this, she glances at his calm brow, and meek eye, and in a moment resumes her wonted sweetness. But I am digressing again.

Well, having finished our chapter, we unite on that day in singing,

"These glorious minds how bright they shine,
"Whence all their white array?" &c.

for we are still old fashioned enough to make *praise* a stated part of family worship; even although some of our religious neighbours, who can sing better than we do, have given it up at home, unless when they have *evening parties* of the young folks; then it is fashionable, and "hymns and spiritual songs," take the place of national and love songs, and are said to be *excellent amusement*. We, however, have our doubts on this

head, and they are so strong, that we never use *sacred* hymns but for *sacred* purposes. And yet we are not for denying amusement to young folks, nor to old ones neither, in its proper time. Indeed, we encourage our girls and boys to join in a good national song of an evening when they are at home, and weary of reading. We even *modernize* a little in our social worship; and although the old harpsichord is not used as an accompaniment during singing, (because the girls employ it for our amusement at other times,) we go so far as to place an Æolian harp in a remote window, and while its thrilling tones, softened by the distance, and varied in their passage through the windings of the old house, mingle at intervals with our voices, we almost mistake them for whispers of "*the song of Moses and the Lamb.*" On the morning of the last anniversary, they chimed in so harmoniously, and with such effect, that the instrument seemed fanned into music by the rushing wings of the Bartholomew witnesses. I ought, however, in justice to *our wife*, to state that she made this remark the year before; and this year I made the same just in time to be before-hand with little Mary Anne; for I observed that the harp had brought it into her memory, and that she was watching for a fair opportunity to repeat it. But you shall hear more of her by and by.

After singing, we close this solemnity by prayer, and thanksgiving; and if *enlargement* of heart be any token for good, our petitions on behalf of our revered and beloved *monarch*, are not unheard. The "amen, and amen!" added to *them*, has all the sincerity and sympathy which it breathes when our children pour out their hearts in behalf of us. Indeed, we always think and speak of our good old king, as of an aged and endeared parent; and feel so towards him, that we could not help blessing him in our prayers, even if it were not a binding duty. And our minister sets us such an example of this, that it would be difficult for any one to feel otherwise, were any one so heartless as to try.

Under the influence of such feelings and recollections, we sit down to breakfast; and although calmness and cheerfulness are settled on every face as the prevailing emotions of the day; it is yet obvious, that each is thinking of the gloom and sadness which prevailed at the breakfast tables of the Bartholomew men, on that fatal morning when they forsook all to follow Christ. We exchange looks, which say, in no tame language, "the lines have fallen to us in pleasant places, and peaceful times!" Our own enjoyment, thus, makes us sensible of the immense sacrifice made by OUR FATHERS on this day. I do not know what *our wife* may say should she happen to read the following little anecdote of herself; but as she will be much occupied next month, she may not have time to read your number; and, therefore, I will venture for once. You must know then, that she and the girls use coffee for breakfast;—the lads and I join them in a cup, but not until we have had a *grounding* of old English harvest fare. Well, while I was slicing the *substantial*, she seemed all at once to have forgotten that her cup was in her hand: she looked first at me, and then at each of the children, and then at her ejected ancestor's picture, and then at us all again; and by this time, her hand was trembling, and the tears filling her eyes, she exclaimed, involuntarily, "*It would have failed!*" What would have failed, love? said I. The question broke her trance, and, after recovering from the confusion it occasioned, she said, "I was trying in idea to go through the effort of the Bartholomew men, by a similar sacrifice of character and property:—to realize their struggle in parting from their families, and exposing them to want; but, alas, *my faith* would fail me. And yet (pointing to the picture) such was *his family*, even *as our's* on the fatal morning when he '*took*

cheerfully the spoiling of his goods." From the strength of his character, I learn the weakness of my own." I just mention this little circumstance to show that we keep the day, not for indulging party feelings, but for the simple purpose of improving our own hearts in gratitude and humility, while comparing them with "holy men of old." I mentioned this to the children at the time; but Mary Anne, who often puzzles us all by her questions, asked, "Was St. Bartholomew a good man?" I know of nothing to the contrary, said I, but his *day* has been a *bad* one for other saints. "Well, he could not help that, since he was dead—why not, then, remember him too to-day?" "Mary Anne," said her mother, "the difference between us and the Catholicks lies here,—*they* keep such days by praying to their saints;—*we* keep this day merely by praying to God, in the name of Jesus, that we may be made meet for the inheritance of the saints in light." After this explanation we proceeded to chapel; for our minister makes a point of preaching on Bartholomew day, and on those occasions, *we* think him eloquent indeed. Well, it so happened that he took for his text this time, our favourite verse, Daniel vi. 5. "Then said these men," &c. Only think, Mr. Editor, how we all *looked* then! We did not think of our *looks* at the time, and it is well we did not; for I should have thought *next* of the painter, and the long-wished-for family picture. Indeed, had *he* been at meeting that morning, (and he is a nonconformist,) we should have been a *temptation* to *him;* for certainly when the text was read, *our wife* looked for all the world, as if both the mantle and spirit of her ejected ancestor had dropt upon her for the first time. I hope it was not *wrong* in me to observe this when and where I did, since I cannot charge myself with looking towards her on purpose, nor with any view to the picture. And I must say, that had she suspected any thing of the kind, she would not have returned the look on any account in the chapel; for it is only justice to remark, that if, like Isaiah's seraphim in the temple, she had "*six wings*," the prophet of our temple would have to say, with "*twain she covered her face.*" But to return.—On that day our minister examined one by one all the political, heretical, and puritanical charges brought against the fathers and founders of nonconformity; proving that they had neither been regicides, republicans, nor schismatics, but *Daniels,* against whom no occasion could be found, except "concerning the matter of their God." But, dear me, how I do run on. I intended to have given you the history of the manner in which we spend the whole day, along with specimens of our evening *catechising;* but my paper is too full already, and I digress so, that you will think me garrulous, if not foolish. But I should like of all things to write again, because we have been striving for forty years to keep up nonconformity in its old character; and as we have found it very useful in the family, a fuller account might be useful to others. If you think so, you have only to give me a hint; for now that our harvest is over, and the candle-light evenings begun, I have plenty of time.

Yours, in love,

NON. CON.

Puritan Farm.

P.S. I have just read part of this letter to our oldest son, and he objects to the phrase, "our wife," as being too familiar. "It is my way, John," said I, "and if familiarity be wrong, why then all the letter is wrong. Were it an essay upon Bartholomew day, of course I should have mentioned none of you; but it is a *letter,* and, according to your *mother,* that ought to be a *picture* of the place and persons it comes from: something which will make the reader see and feel as if he had been our *visiter* at the time. This you know is her definition, 'a letter ought to be a picture.' There are *more*

things ought to be a *picture;* but let that drop." Thus I answered *him;* —and should you start an objection to which this is not an answer, you are at liberty to alter the phrase unto "my wife."

FOR THE CHRISTIAN ADVOCATE.

THE MANNER OF PREACHING.

All *the counsel of God* is to be declared faithfully. The gospel contains a great variety of truths, all of which are perfectly consistent: and they should be preached in their just proportion and regular coherence. There is a harmony and a connexion in the truths of revelation, which cannot be broken without mutilating some doctrine of the sacred volume. There is even an *order* in teaching evangelical truth, which it is important to observe. The essential articles of the Christian faith may be thrown together in such a manner, that their relative grandeur will not be seen, and their proper effect will not be produced.

The corruption of man; the atonement of Christ; the divinity of his nature; the sovereignty of his grace; the influence of faith and repentance; the necessity of regeneration and the agency of the Holy Spirit; and many other cardinal doctrines, bear so important a relation to each other, that when any of them are kept out of view, or not shown in their just and necessary relation to each other, the rest are greatly disparaged, and liable to great misapprehension.

The malignity of sin must be shown to consist, not merely in the natural evils it has introduced into the world, nor in its subjecting mankind to the most grievous future punishment, but also and chiefly in the moral depravation of the heart, which it has produced in every individual of our fallen race. Until this be discovered, the great design of Christ's mediation will be but imperfectly seen; and until it be clearly seen, the sinner will not be prepared to receive him with cordial approbation upon the terms of the gospel.

Holiness must be exhibited, not only as a lovely embellishment of the Christian character, but as constituting that moral state, into which it is the design of the whole gospel dispensation to bring mankind—a state necessary, in the nature of things, to prepare them for the enjoyments of the heavenly world. In a word, the recovery of man consists in his restoration from sin to holiness, and the tendency of gospel obedience to this great end should be clearly shown. With this view, distinct exhibitions of the nature of regeneration are of the first importance. Men must be taught in what this change consists, how entire it must be, and what is the proper evidence that it has taken place. The grand distinction between the believer and the man of the world, is very apt to be obscured by the prejudices and corruption of the human heart. Sinners are very loth to believe that the whole edifice of self-righteousness must be demolished, and that old things must pass away before all things can become new. They dislike to hear that a new foundation must be laid and that a new structure must be raised. These delusions must be exposed by a clear discrimination between what are, and what are not, the renewing influences of the Spirit of God.

Christ and him crucified, must be the great theme of every faithful minister of Jesus. His cross is the mighty weapon of our warfare, which must be wielded in every conflict with his enemies—Nay, his cross is the main pillar of the evangelical system, on which the whole superstructure must rest. It is from the cross of Christ that every moral duty may receive its most powerful enforcement.

The doctrines of grace and the rules of duty, are to be shown in that comparative importance and inseparable connexion, in which they appear in the Bible. Truth must be maintained as the proper groundwork of right practice, and right practice enjoined as the invariable

evidence and necessary fruit of true doctrine.

By regarding the mutual relation of doctrines, and precepts, and duties, and giving a due attention to each, the minister of Christ will almost necessarily exhibit a pleasing *variety* in his preaching. And it ought to be kept in mind, that any single strain of preaching, however proper and excellent in itself, will, if adhered to without diversity, become wearisome, if not insipid. The nature of man must be consulted. The love of variety is a principle implanted in our bosoms, and one that is regarded in all the works of the divine hand. We find in the scriptures a great diversity of truths, communicated in a manner strikingly beautiful, and wonderfully varied in the mode of communication—varied from the most profound reasoning, and the most lofty and sublime strains of poetry, down to the most simple maxims and the most familiar letters. With such a volume as his text-book and his standard, the minister is not excusable who wearies out his hearers with dull repetitions and lifeless details.

Diligent study is absolutely necessary to give that richness and variety of thought, that clearness of arrangement, that elevation and accuracy of conception, and that propriety of expression, which will best promote the improvement and advance the spiritual interest of an enlightened people. There is certainly a want of labour in preparation for the pulpit, and a deficiency in general knowledge, in many ministers of the gospel, which are much to be deplored. He that bears a message from the King of Heaven to his fellow men—and such is the message of every gospel minister—should be distinguished for assiduity, that he may be qualified *rightly to divide the word of truth.* He should know the purport of his commission; he should know the habits and taste of those whom he addresses; he should be acquainted with the principles by which men are governed; he should know how to trace the heart through all its windings—to grapple with the conscience of the sinner, to detect all his false refuges, and to expose the whole of his vain excuses. Now, to discharge duties so responsible, to surmount difficulties so great, and to do justice to subjects of such magnitude, both labour and learning are surely requisite. The successful minister must have a *treasure,* from which to *bring forth things new and old.*

The manner of the preacher should also show the influence of the doctrines he enforces on his own heart. There is no employment which calls for the cherishing of so much tenderness, and which should awaken so much sensibility, as that of the minister of Christ. He comes on an errand of good-will. He comes to make known the mercy of God to the guilty, and his compassion to the weak and afflicted. And is it not highly reasonable that his language, and sentiments, and deportment, should show that benignity which constitutes so lovely a part of the gospel. His influence on others must be gained by love, and love therefore should warm his own heart. Men naturally regard those who are deeply interested in their welfare, and who show it by affectionate tenderness. We plead for no affectation of feeling. It is always detestable, and in most cases it is easily discerned. But we say that a minister should feel *really* and deeply for his people, and give them evidence that he does so. Men are not to be driven into the kingdom of heaven by official austerity and unfeeling denunciations. Harshness will commonly excite nothing but resentment or disgust.

It is to be lamented that mankind are much disposed to judge of religion from what they discover in those who teach it. But such is the fact, and they will be little likely to embrace a system of truth which is seen only in its terrors. The mercy of God must be shown to invite, and his condescension to encourage them. It is the compassion of a suf-

fering Saviour that usually melts the heart into contrition, and prompts the trembling transgressor to cast himself at the foot of the cross.

Here however let us not be mistaken. The Bible does certainly contain terrors to the guilty. It is full of the most alarming denunciations upon the impenitent. These the minister is bound, at the hazard of his own soul, to proclaim. And if he feels as he should, his love for his fellow men will not suffer him to keep back the truth, however unwelcome or alarming it may prove. But we firmly believe that more injury is done by the *manner* in which these truths are sometimes proclaimed, than many good men are apprized of. Not unfrequently, preachers are heard to pour forth the anathemas of divine wrath and their own views of God's justice, with a vehemency, and with a kind of indignant exultation, which lead to the belief that they love to fix the doom of others, and pass sentence upon the guilty. We have sometimes thought that such men do not feel how *terrible a thing it is to fall into the hands of the living God.* They often wonder how such awful things can be heard without emotion: and to us it is matter of still greater surprise, how such truths can be *delivered without the tenderest emotions.* We repeat, that it is not the affectation of feeling, nor reiterated vociferations, nor tones without pity, nor gestures without meaning, that we would recommend, in denouncing the terrors of the Lord. No truly—the minister of Christ should manifest that his heart is wrung with anxiety, and concern, and grief, that the destruction he proclaims is coming on his fellow sinners; that he is ready to sink under what he declares; and that he gives vent, with faltering awe, to feelings which he cannot restrain. Let such be his manner; and his hearers will feel that the preacher is their friend; that he warns because he believes what he says, and loves those whom he addresses. They may not always yield to his admonitions, but they will seldom quarrel with their monitor. In a word, when a people are convinced that their minister loves their persons, feels for their danger, longs for their salvation, and toils for their good, they will be most likely to hear from him without offence, truths under which they feel condemned. Often they will even love him for his fidelity—when fully satisfied of the purity of his motives, and the reality of his affection for them. And this point will usually be gained, by making it evident that he feels his own concern in all the truths he delivers—by delivering these truths as a dying man to dying men—

"Not harshly thunder'd forth, or rudely press'd,
But like his purpose, gracious, kind and sweet." COWPER.

The manner in which the sufferings and death of Christ should be described, may claim a particular notice, because it requires the greatest prudence. In this, we believe, some preachers are very unfortunate. The love of Christ is incomprehensibly great, and excites the admiration of heaven itself. And we envy not the feelings of those who can contemplate his humiliation and sacrifice, without the warmest and tenderest emotions. But there is a majesty and glory in the person of Christ, and in the event of his crucifixion, that should restrain every thing like the affectation of pathos, or the attempt at display. Endeavours to excite the mere natural sympathy of men, appear inconsistent with that reverence with which this awful subject should be treated. In a word, the impassioned exclamations and lamentations which might become a tragedy, are not suitable to the grandeur of that scene which closed on Calvary. Such descriptions may arouse our indignation against the persecutors of our Lord, and excite a kind of animal feeling in his behalf. But so far as we have been able to judge, it is not that feeling which guilty men should cherish towards that atoning Saviour who voluntarily

gave himself to redeem a ruined world. When the sacred penmen treat this subject, they do it in a manner that shows the greatest intensity of feeling, yet in a manner always dignified and chastened.—Their descriptions are sublime, because their subject is sublime. They describe it with simplicity, and in a manner calculated to lead to all the important reflections, and all the spiritual views which this astonishing event is calculated to suggest. But they make no exclamations, no attempts to excite animal feeling.

The manner of the gospel minister should also be independent. This is so far from being inconsistent with tenderness, that it is called for by that love which prompts him to do his duty, and is absolutely necessary to support the dignity of his station. He that speaks for Jehovah should not be afraid of men. He must then remember the authority by which he acts, and the presence of the Being he serves. But here he is under peculiar temptations. He may be surrounded by those who admire and love him—who delight in showing him every evidence of kindness, and doing every thing necessary for his comfort. The apprehension of offending those who are thus endeared to him by many considerations, must be painful to a man of sensibility. But fidelity to his master, concern for the souls of his flock, and regard to his own peace, should all conspire to determine him to declare the truth, whether *they will hear or whether they will forbear.* And that people certainly must be blinded to their own interest, and regardless of the safety of their pastor's own soul, who would wish to deter him from declaring the truth, or to flatter him into a toleration of their sins.

The disposition, which is natural, to please those whom he addresses, is often a strong temptation to the minister of the gospel. The message he bears is opposed to every feeling of the unrenewed soul, and to deliver it with firmness and prudence is certainly no easy task. He might dress his sermons in charms that would take from them the pungency of gospel truth, and please the fancy of his hearers: and for this he might be applauded by those who were soothed and infatuated by his *smooth sayings.* He might flatter himself too with the idea, that he was making the gospel more acceptable by his fine decorations. But although such a method may be admired by the men of the world, it will assuredly leave the pious to starve and the guilty to perish. Higher motives must excite the ambassador of Christ to higher attempts. His mind must be engrossed with the vast and overpowering object of his ministry; and this object he must bring forward with a fearless determination to do his duty.

The simplicity and candour with which divine truth should be delivered, always admit of chaste ornament, and are always in themselves the greatest beauty. The language of scripture itself contains the finest figures, and the best specimens of true eloquence. Lord Chatham in some of his best speeches, borrowed aid from the sacred volume; and Mr. Burke, often embellished his charming eloquence with the imagery of scripture. We do not question the propriety of clothing the doctrines of religion in the beauty, and giving to them all the force, which a cultivated imagination and the treasures of learning can supply. But although the herald of the cross may make what other men admire his auxiliaries, yet he must not foster the disease of sin by palliatives; he must not cover the gulf of destruction with an inviting verdure, or hide the glories of Christ by the flourishes of fancy and the flowers of rhetorick. He must not so use the "excellency of speech or of wisdom," as to keep out of view the simplicity of "the truth as it is in Jesus." He should speak for the sake of his hearers, and for the glory of his Redeemer, and not for his own applause. His language should be such as may give the most force to his

thoughts, and his thoughts such as may best promote the cause of truth.

ATTICUS.

FOR THE CHRISTIAN ADVOCATE.

MR. EDITOR.—I have read with pleasure, in the last number of the Christian Advocate, an interesting abstract of Penn's Geology—together with some remarks which precede it, by one of your correspondents. One observation struck me with some force—in substance it was, "that the defenders of our holy faith are often embarrassed with difficulties, thrown in their way by sceptical naturalists, but which either have no real existence, or which a little personal examination might readily remove." The truth of this, I think, is clearly shown by the reply of Bishop Watson to a passage contained in "Brydone's Tour to Sicily and Malta"—the republication of which, at this time, I think would be very seasonable, and I know very acceptable to some of your readers, who have not been able to obtain a copy of the Bishop's admirable "Apology." The extract which I send you, taken in connexion with one I shall make from the notice of Penn's Geology, on the same subject to which your correspondent has had access, will place his remark in a strong point of view.

"Before I put an end to this address, I cannot help taking notice of an argument, by which some philosophers have of late endeavoured to overturn the whole system of revelation: And it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst those who have visited the continent. The objection tends to invalidate, as is supposed, the authority of Moses; by showing, that the earth is much older, than it can be proved to be from his account of the creation, and the scripture chronology. We contend, that six thousand years have not yet elapsed since the creation; and these philosophers contend, that they have indubitable proof of the earth's being at the least fourteen thousand years old; and they complain, that Moses hangs as a dead weight upon them, and blunts all their zeal for inquiry.*

"The Canon Recupero, who it seems is engaged in writing the history of Mount Etna, has discovered a stratum of lava, which flowed from that mountain, according to his opinion, in the time of the second Punic war, or about two thousand years ago; this stratum is not yet covered with soil, sufficient for the production of either corn or vines; it requires then, says the Canon, two thousand years, at least, to convert a stratum of lava into a fertile field. In sinking a pit near *Jaci*, in the neighbourhood of Etna, they have discovered evident marks of seven distinct lavas, one under the other; the surfaces of which are parallel, and most of them covered with a thick bed of rich earth; now the eruption which formed the lowest of these lavas (if I may be allowed to reason, says the Canon, from analogy) flowed from the mountain at least fourteen thousand years ago.—It might be briefly answered to this objection, by denying, that there is any thing in the history of Moses repugnant to this opinion concerning the great antiquity of the earth; for though the rise and progress of arts and sciences, and the small multiplication of the human species, render it almost to a demonstration probable, that man has not existed longer upon the surface of this earth, than according to the Mosaick account; yet, that the earth itself was then created out of nothing, when man was placed upon it, is not, according to the sentiments of some philosophers, to be proved from the original text of sacred scripture; we might, I say, reply with these philosophers, to this formidable objection of the Canon, by granting it in its full extent; we are under no necessity, however, of adopting their opinion, in order to show the weakness of the Canon's reasoning. For, in the first place, the Canon has not satisfactorily established his main fact, that the lava in question is the identical lava, which Diodorus Siculus mentions to have flowed from Etna, in the second Carthaginian war; and in the second place, it may be observed, that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations, with respect to elevation or depression; to their being exposed to winds, rains, and to other circumstances; just as the time in which the heaps of iron slag (which resembles lava) are covered with verdure, is different at different furnaces, according to the nature of the slag, and situation of the furnace; and

* Brydone's Travels.

something of this kind is deducible from the account of the Canon himself; since the crevices of this famous stratum are really full of rich good soil, and have pretty large trees growing in them.

"But if all this should be thought not sufficient to remove the objection, I will produce the Canon an analogy in opposition to his analogy, and which is grounded on more certain facts. Etna and Vesuvius resemble each other, in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the Canon's analogy will prove just nothing at all, if we can produce an instance of seven different lavas, (with interjacent strata of vegetable earth) which have flowed from Mount Vesuvius, within the space, not of fourteen thousand, but of somewhat less than seventeen hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for the purpose. The eruption of Vesuvius, which destroyed Herculaneum and Pompeii, is rendered still more famous by the death of Pliny, recorded by his nephew, in his letter to Tacitus; this event happened in the year 79; it is not yet then quite seventeen hundred years, since Herculaneum was swallowed up: But we are informed by unquestionable authority, that "the matter which covers the ancient town of Herculaneum, is not the produce of one eruption only; for there are evident marks, that the matter of six eruptions has taken its course over that which lies immediately above the town, and was the cause of its destruction. These strata are either of lava or burnt matter, *with veins of good soil betwixt them.*"*—I will not add another word upon this subject; except that the bishop of the diocese was not much out in his advice to Canonico Recupero—to take care not to make his mountain older than Moses; though it would have been full as well to have shut his mouth with a reason, as to have stopped it with the dread of an ecclesiastical censure.

"You perceive, with what ease a little attention will remove a great difficulty; but had we been able to say nothing in explanation of this phænomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of *our religion.*"

I now give the extract from Penn's Geology, which will be read with interest.

"Most readers know that Brydone, in his 'Tour to Sicily and Malta,' contested the truth of the Mosaick History upon the ground of the Volcanic Phenomena of Etna, chiefly, as he pretended, on the evidence of the Canon Ricupero. Now we are told by Dolomieu, whose veracity is as unquestionable as his profound skill in mineralogy, that the worthy Canon 'died without any other affliction than that which was caused to him by the work of Mr. Brydone,' owing to its having excited suspicions of the orthodoxy of his faith. Dolomieu expressly contradicts Brydone, affirming, that 'vegetable earths between beds of lava do *not* exist,' and that 'it is not in such facts that we can trace the *age* of that volcano.' This it is important to every friend of truth to know, as Brydone's work, though, as an authority, it has long been given up, obtained a wide circulation at first, and is still read for its cleverness."

PHYSICO-THEOLOGUS.

Reviews.

REMARKS ON THE INTERNAL EVIDENCE FOR THE TRUTH OF REVEALED RELIGION. *By Thomas Erskine, Esq. Advocate. Second American from the fifth enlarged Edinburgh edition. Philadelphia: Anthony Finley, corner of Chesnut and Fourth streets.* 1823. 12mo. *pp.* 171.

It appears that five or six editions of these remarks have passed the Edinburgh press. We are glad to find that a second impression is called for in Philadelphia, and that it is considerably enlarged from the fifth of Edinburgh. This book has already been noticed in the Presby-

* See Sir William Hamilton's Remarks upon the Nature of the Soil of Naples and its Neighbourhood, in the Philos. Trans. Vol. lxi. p. 7.

terian Magazine; but we willingly seize the opportunity offered by the publication of a new and improved edition, to recommend it in the most earnest manner to our readers. Every clergyman in our country ought, in our judgment, to possess this book, and to give it a careful and repeated perusal. Nor can it fail to gratify and profit readers of every description, who are capable of following close reasoning, and are prepared to receive the truth when they find it.

We think it of some importance to remark, that the *introduction* to this little treatise, in which the author explains the nature of his argument and lays down his method, must not be read carelessly or cursorily, by those who expect to enter fully into the subsequent reasoning, and to feel its entire force. The introduction must be *studied*—or be so read as clearly to comprehend and fix in the memory, the principles and views of the writer. Then the whole which follows will appear lucid, and we think, in no ordinary degree conclusive and satisfactory. We have, indeed, heard this writer complained of as being sometimes obscure. On the contrary, we maintain that he is eminently perspicuous, as well as forcible; provided the reader has become familiar with his principles, and in reading yields all his attention to the subject discussed. But *such* an attention is rendered indispensable by the nature of the subject, and is certainly merited by its unspeakable importance.

The peculiar excellence of this work lies, we apprehend, in this—that it establishes all the great doctrines of evangelical piety, by the very same evidence and arguments which prove—and prove beyond reasonable controversy—that God has given to mankind a revelation of his will in the Bible. The practical Christian, while he is attending to the author's interesting manner of showing that the sacred scriptures perfectly harmonize with, and greatly extend, all the ideas which we derive from creation and providence of the nature and attributes of God, finds himself frequently surprised with an illustration of the subject, drawn from some of the most spiritual, precious, and peculiar truths of the sacred volume: an illustration that enlightens his mind, invigorates his faith, and melts his whole soul into love and praise to God his Saviour.

We remember that when, in early life, we concluded a very careful perusal of *Butler's Analogy*, we did it with a feeling of wonder, that a *literary* infidel should long have remained in the English nation, after the publication of that masterly performance. We did not then know, as well as we have since known, that very few, even of literary infidels, ever read Butler's Analogy, or any book of a similar character. We have lately closed this work of Erskine, with a feeling not very different from that which we have mentioned —We are at a loss to tell how any Socinian will be able to read these "Remarks," *carefully and candidly*, and remain a Socinian still. If we had—what we know we have not—any influence with the holders of what are called *Unitarian* opinions, we would certainly use it all, and with the most benevolent motives, in urging them to a diligent perusal of this little volume. We have not, as yet, seen a notice of it by any of their writers; and we confess that we are a little curious to know in what manner they will handle it. Erskine is certainly not a contemptible writer, and it will prejudice their own cause if his book receives from them a contemptuous treatment. For ourselves, we exceedingly rejoice that so able a writer as this pious advocate of Edinburgh, has appeared on the side of genuine Christian piety. We hope he will find it his duty and his inclination to employ his pen frequently on religious topicks: and if he shall do so, and do it with as much effect as in these remarks, both the publick benefit and his own reward will, we are sure, be great—We give no extracts from this publication—The price of the volume is only sixty-

two cents; and we hope it will soon be in the hands of the most of our readers.

IMPROVEMENT OF TIME. *Two Discourses, delivered in the Chapel of the College of New Jersey; December,* 1822. *By Philip Lindsly. Trenton: printed by George Sherman.* 1823. pp. 53.

These sermons, it appears, were delivered in the chapel of the College of New Jersey, in December last. The text of the first is, Psalm xc. 12—"So teach us to number our days, that we may apply our hearts unto wisdom." That of the second, Ephesians v. 16—"Redeeming the time—"

There is in both these discourses much interesting statement, and much powerful appeal. The diction is not highly polished—Indeed we think that the sermons afford plain indications of hasty composition, and of an incomplete plan. The composition, notwithstanding, is such as could proceed only from a vigorous, and cultivated, and well furnished mind. It is marked with those signatures which classick reading, when united with talent, always stamps even on unfinished productions. It is simple, and chaste, and strong. The writer exemplifies Swift's definition of a good style—He puts "proper words in proper places."

There is in professor Lindsly's discourses—we now speak of those which he has heretofore published, as well as of those immediately before us—more that is *original in manner*, than we recollect to have observed in any other published sermons of our countrymen. He has strongly reminded us of Dr. Jeremy Taylor. He imitates no body—His manner is his own: and, on the whole, it is a good and a very interesting manner. In some parts of his addresses, he happily approximates the true Demosthenian spirit. He is at once perspicuous, and plain, and vehement, and makes his hearers bring the truth home to themselves, by interrogatories which they cannot avoid answering as he wishes them to be answered.

But what is better than all, and without which, in a gospel minister, all the rest would be "as sounding brass or a tinkling cymbal," Mr. Lindsly is a decided advocate for orthodox doctrine, and evangelical piety. He appears to aim at doing good to the souls of men, and to be zealous in promoting all the best interests of mankind.

Having thus stated with frankness our general estimate of the productions and powers of professor L., we shall now speak, with equal freedom and explicitness, of what we consider the defects of the discourses under review. It is, indeed, in the first of these discourses chiefly, that we find any thing that we consider as seriously objectionable. But we do object very seriously against addressing, as is here done, more than two-thirds of a sermon to immortal beings, on the assumed hypothesis that they are not immortal; and reasoning with them, in this extensive and formal manner, as if they were to consult only for the enjoyment of the present life:—even though it is immediately followed with reminding them, in a comprehensive manner, that there is an eternal state of happiness or misery, to follow the present life. We think that the *bearing* of this discourse ought to have been *chiefly* and almost *wholly* on the concerns of eternity, and not, as we find it in fact, on those of time. We are therefore of the opinion, that although the argument and illustrations in the first part of this discourse are pertinent, and striking, and impressive, in no common degree, when taken by themselves, and considered as a discussion intended to show that temperance, and virtue, and industry, are favourable to length of days and a happy life; yet, that taken in the connexion and circumstances in which we find them, they are entirely disproportionate to the other

part of the subject, as well as extremely out of place—They are not derived from the text, and from the professor's own just representation of its true scope and spirit. The inspired prayer which composes this text is—a fervent aspiration to God, that we may be taught to take such a view of human life, especially of its shortness and uncertainty, as shall engage us to apply our hearts to that true wisdom which consists in genuine piety—in preparation for the dread destinies which await us beyond the grave. From *such* a text, to make by far the greater and the most elaborate part of the sermon, to consist in showing that if men hope to live long and happily in this world, they must avoid those vices and excesses which destroy health, and reputation, and self-respect, and must be regular, and temperate, and active, and studious—is, in our apprehension, not preaching from the text. It is, at least, grounded on taking the term *wisdom*, in a sense different from that which was principally, if not entirely, in the view of the sacred writer.

But in truth, as already hinted, we do not like this method of address, in any sermon whatever. We mean not to deny, we would rather contend, that a gospel minister may and ought to show, as convincingly as he can, that true religion is favourable to present enjoyment—that "Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." But in doing this he ought, as we apprehend, never for a moment to detach the concerns of time from those of eternity; but, as in the text just quoted, to keep them in an inseparable connexion. He ought to fix his eye steadily, and to make, as far as he can, his hearers fix theirs, on an endless state of retribution; on the state in which the soul is saved or lost forever. All that he says should be distinctly auxiliary to this great ultimate purpose. It should never seem as if he would be partly satisfied, provided he could make men respectable in this world, although he should leave them candidates for perdition in the next—It should never appear that the fleeting concerns of this mortal life bear any proportion in his view, to the awful and unchanging realities of the life to come. We do not believe that our opinions on this subject are really different from those deliberately embraced by professor L. In supposing that they were, we are persuaded that we should do him injustice. We believe that it is chargeable to haste, or to inadvertence, that the sermon on which we remark carries the aspect on which we have thought ourselves bound to make these remarks. —This, indeed, we think, is evident, not only from his former publications, but likewise from the second sermon now before us; and, in some measure, from the *conclusion* of that which has been the subject of our strictures.

We shall give pretty large extracts from the first sermon, both in justice to ourselves and to the author, as well as for the gratification and benefit of our readers. The distribution for the treatment of the subject is as follows:

> "In further illustrating and applying the text, we shall endeavour to place before you two distinct views of our existence here.
>
> "I. The first, as it regards the present world only.
>
> "II. The second, as it is a state of preparation for a future and a better world."

On the first of these divisions the author fills seventeen pages, out of less than twenty-seven, of which the whole discourse, including the introduction, consists. His representations, as we have already intimated, are just and striking in themselves; and we earnestly recommend to our young readers in particular, to give them the serious consideration which they certainly deserve. We are sorry that the extracts will lose some of their force by being separated from the connexion which they hold

with the other parts of the discourse.

"Considering then the present life as the only scene of action and enjoyment ever to be expected: considering that seventy years comprise the whole period which can be denominated life; and twenty years as about the whole that we can apply to all the purposes which we may be desirous or ambitious to accomplish; I mean on the supposition that we attain to a good old age: and considering also the fact that so few ever become old —does not wisdom dictate to us, as both natural and reasonable, that we should use all practicable means to prolong an existence which must, at furthest, terminate so very soon? For to those who have placed their affections exclusively on this world, death can proffer nothing but misery or annihilation; and neither of these, we suppose, can afford much consolation in prospect.

"Men, who limit their views to this world, ought, in all conscience, to desire to live, and to strive to live as long as possible.

"'A short life and a merry one,' I know is the motto of some. But all such are regarded as fools by the wise men of this world, as well as by the candidates for a better. 'Let us eat and drink, for tomorrow we die'—may be said and sung by the sensualist in his cups, with great spirit and glee among his sottish companions: but this brutish sentiment has never yet obtained currency with the mass even of this world's votaries. It has long since been discovered, that, in order to make the best of the world; in order to enjoy the most of its pleasures and riches and honours, a long life of health and vigour and prosperity, is very important; and, in general, quite essential. The poor hapless rake, whose career is cut short at the age of twenty or thirty, is commonly pitied or ridiculed even by those who indulge in the same vices, but who contrive to keep within safer limits. While he is denounced and condemned by all who aim at, what they conceive to be, nobler objects. A vicious young man (I use the term *vicious* in its worldly and worst acceptation,) finds no quarter any where, except among his youthful and vicious associates. And even they often contemplate, with a kind of malicious compassion, one and another of their number, whose emaciated form and haggard countenance testify that he is not long for this world. They daily behold him wasting away, but they hurry him along, and urge him into new and greater excesses; until they literally kill him in the midst of pleasures which he has long felt to be his curse and his ruin. Such a course can have no serious advocates. It is as contemptible as it is horrible.

"It is presumed, my hearers, that you all wish to live to a good old age. Nay it is probable that you would gladly escape death altogether. Now, from this love of life which is so natural to all men, and which is peculiarly strong in the carnally minded; we would suggest the propriety of a regular temperate mode of living, as the surest means of prolonging your days to the utmost extent which mortals can attain."

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"The single vice of drunkenness destroys more men in our country than sword or famine or pestilence, or than all combined. Savages are extremely prone to this vice. Barbarous and grossly ignorant people are every where prone to it. I was going to call it, by way of eminence, the peculiar and distinguishing vice of barbarians and savages—as well as of the baser part of most civilized communities. Certain it is, that our Indians and our slaves delight in the free and excessive use of inebriating liquors; and they seldom miss an opportunity of indulging their propensity. The poor and the ignorant easily give themselves up to it; and it serves to extend and to perpetuate poverty, ignorance, and wretchedness wherever it prevails. But this vice, odious, and debasing, and ruinous, and beastly as it is, is not confined exclusively to that portion of mankind who approach the brute in intellect and condition. There are those who prefer claims to refinement—to superior mental powers and mental furniture—who indulge in this vice. Some men of science and literature, and of honourable standing in society, occasionally—and a few, habitually, degrade themselves in this way to a level with the veriest refuse and dregs of human society.

"Nay, we have heard that there are some colleges and universities in the world—some even in our own highly favoured land—where gallant young men; high-minded, honourable young men, instead of adorning and enriching their minds with the precious stores of science and literature, give themselves almost wholly to sensual pleasure—get drunk every day—and indulge in all the variety of dissipation. Now such youths assuredly will not be thought by any competent judges, Christian or heathen, to be acting a very wise or profitable part. Their parents send them to college to acquire useful knowledge, that they may be qualified for all the honourable stations and distinctions which this world has to bestow. And they disregard parental authority, and blast parental hopes and wishes; and return home, after years of folly and expense, the bloated wrecks

and monuments of disease and vice and shame—to meet the embraces of a sister, and a mother, and a father, who had been fondly anticipating the joy of beholding in a brother and a son all that is manly, and polished, and intelligent, and noble, and generous, and lovely. Ah, what mortification, what cruel disappointment —what tears of anguish—what ineffable misery do I witness in such a meeting! A youth who, a few years before, had departed from sacred home, followed by the blessings and the prayers of a beloved family—the hope and the pride of his relatives and friends—returning to them again from the fountain of science, a degraded, senseless, brutish, dying sot! Where is the parent who would not rather follow his only son to an untimely grave, than to receive him thus transformed into all that is disgustful, and repulsive, and pitiable in the human form and character?

"Where shall we find an adequate, or even a specious apology for such madness? Why is it that the dictates and counsels of wisdom are so often contemned by youth when associated for the noblest purposes—when engaged in the most exalted and grateful pursuits—when professedly submitting to that course of discipline and culture which will prepare them to lead the way in honour's high career, and to ascend the loftiest steeps of human greatness?—To say nothing of other and nobler ends to which well directed and sanctified learning is ever subservient. Surely, if there be any thing in human prospects alluring and encouraging—any thing in itself calculated to impart stability to character—any thing to deter from gross and destructive vice—any thing to prompt to enterprise and exertion;—the privileged student of a college is the individual, above all others, who should be the farthest removed from all that is grovelling and mean and licencentious. It is he, if any one on earth, whom we should expect to see asserting the dignity of his nature, and manfully contending for the noblest prize within the grasp of mortality.

"But the fact is otherwise. Most colleges and public seminaries for the education of youth have ever been, more or less, the haunts of folly and dissipation;—and, in some instances, the very sinks of iniquity and abomination. This fact, to be sure, argues not much in behalf of the native excellence and moral purity of the human character. For here we behold some scores or hundreds of innocent unsophisticated youth (innocent, I mean, in the world's opinion,) brought together from various and distant parts of the country;—and directed to an exercise of their faculties and talents the best adapted to preserve them from the evil that is in the world—to keep them out of harm's way —and to raise them above every unhallowed desire and vicious indulgence. They are not seduced by hardened profligates, already hackneyed in the wiles and arts and vices of the world;—for, by the supposition, there are none such among their number. On the contrary, they are usually placed under the guidance of virtue and wisdom and experience—under the wholesome control of reasonable authority—under the watchful care and restraining influence of affectionate solicitude and instructive example. But in spite of all these favourable circumstances—in spite of all these animating considerations and motives—in spite of all this painful vigilance, and parental counsel, and kindly discipline—they speedily find out the path that leads to the house of the destroyer: they taste the intoxicating draught, at first perhaps, with trembling lips—but anon, without disgust—presently, they seek it with eagerness, and revel in all the riot of forbidden and destructive pleasure, with delight.

"Solomon has long since marked out their course, and painted their folly to the life. And he knew something of the matter from his own experience, and still more from observation. Study his excellent sayings and graphick descriptions—his pointed proverbs, and prudent counsels, and pathetic appeals. He will teach you to be wise—wise for this world—to say nothing of another.

"Now I do not know how many, or how few, or whether any of my present hearers are in the predicament suggested; or whether they are verging towards it. This I know, that all youth every where are exposed to the perils, and liable to the excesses at which we have hinted. They cannot therefore be unseasonably warned and counselled to take heed to their ways, lest they fall a prey to intemperance before they suspect their danger.

"I am aware of the aversion which most men feel to religion. It is enough that any thing be presented under a religious aspect to ensure their disregard to it. Keep religion then, if you please, out of view. I am contemplating the world as it is. The world in itself is very good. There are a great many very good and very desirable things in it. The great mass of mankind seem to be very well satisfied with it. They make it their portion—and their regret usually is that they cannot get enough of it. The grand problem to be solved therefore is, how shall we number our days so as to apply our hearts unto wisdom? How shall we live so as most certainly and effectually to compass those ends, and to obtain those objects, which, in the estimation of wise

worldly men, will confer the greatest happiness?

"Riches, honours, power, knowledge, pleasure—these are the principal things which men covet, and struggle to acquire and to enjoy. But in order to attain these, and certainly to enjoy them when attained—life, I repeat, long life is indispensable.

"Now all the writers and speculators on the subject of longevity (at least, since the philosopher's stone and the panacea of the alchymists have been despaired of,) agree in recommending temperance, early rising, and due exercise of body and mind, as necessary to long life. Here then you have the first lesson which wisdom inculcates. You cannot hope to live many years except you be temperate. Temperance in eating and drinking—in every pursuit—in every amusement—and in every indulgence is indispensable; at least, as a general rule. This is a truth of the very first importance. It is radical. It is grounded on the reason and nature of things. It is confirmed by the experience of ages. Every instance of a departure from strict temperance is followed by some portion of pain—And habitual intemperance becomes habitual misery, except in the paroxysms of maddening mirth and revelry, when reason and consciousness become torpid, and incapable of doing their office.

"I urge this point with all possible earnestness, because it is so completely overlooked by the young, and because a failure here is blasting to all their hopes. It will be death to all their golden dreams and prospects of earthly bliss. It will make few their days—and will render those few a burden and a curse to themselves, to their friends, and to the world. I urge it with affectionate importunity, because I have seen issue from colleges consecrated to science, to virtue and to piety, most melancholy and heart rending examples of all the misery of which youthful intemperance, in its various forms, is capable. Ah, my young friends, did you know the grief—the torture, which you inflict in the bosoms of those who love you most, and who would esteem no sacrifice too great to save you from the snares which beset your path—you would dash from your lips the proffered cup, and spurn with indignation from your sight the wretch, who would seduce you from wisdom's ways."

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"It is related of the late learned Dr. Macknight, that, when he had published his elaborate work on the Apostolical Epistles, at the age of seventy-four, he considered himself as having accomplished the greatest object of his life. And wishing to enjoy, at the close of his days, some relief from his labours, he resisted the repeated solicitations of his friends, who urged him to undertake the illustration of another portion of scripture on the same plan; and abandoned study altogether. The consequence was, a sensible and immediate decay of his faculties. 'This fact (says his biographer,) is a striking instance of the analogy between the powers of the body and those of the mind; both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against at once desisting entirely from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.'

"Thousands of similar and much more melancholy instances might be adduced. It is important for youth to know the fact. It would be well for the aged to learn wisdom from its frequent occurrence. Let no man—let no student especially, look forward to an old age of ease and indolence as desirable. Let him rather resolve, at the outset, to labour, according to his strength, to the very last moment of his existence: and never to amuse his fancy with the illusive prospect of retirement and indulgence, when he shall reach the age of fifty, or sixty, or seventy. The mere cherishing of such an idea will greatly contribute to the end anticipated. The safest plan therefore is to determine before-hand never to give over: and then there will be no temptation to so hazardous a course."

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"The conclusion then to which we arrive, after this hasty survey of human life, and maxims, and pursuits, and enjoyments, is briefly this. That, as we are dying creatures and cannot acquire a permanent possession here; wisdom bids us so to number our days as to take the good of them while they are going. For we shall soon find to our sorrow that they have passed away like a dream when one awaketh. The utmost that we can reasonably hope for from this fleeting world is to travel on quietly and serenely through it. Wisdom therefore, with a loud voice, cries out to all the children of men, saying—away with moroseness, austerity, ill-nature, pride, envy, jealousy, malice, revenge, avarice, ambition—with every inordinate lust and appetite and passion. Seek the good that is in the world, but seek it temperately. Be contented with your condition: at least do not make yourselves wretched because you cannot change or improve it. Use the world, but abuse it not. Be honest, sober, diligent, generous, benevolent. Live peaceably with all men, if possible. Deserve their esteem and confidence by your vir-

tues. Court not their favour by flattery or base compliances. Improve all your faculties to their utmost extent of capacity: and become the lights and benefactors of mankind."

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"II. We told you in the beginning of this discourse, that we intended, in the second place, to consider this life as a state of preparation for another and a better: and to inquire what true wisdom or true religion requires of us—or how we ought to number our days so as to apply our hearts unto wisdom. A few general remarks under this head must suffice.

"Revelation informs us, and our reason cordially assents to the truth when revealed, that we are candidates for an eternal world. That this span of mortal existence—this inch or two of time—is not the whole of man's duration. That he is born an heir of immortality—and, if he please, an heir of immortal glory. An heir of immortal glory? What heart is large enough to grasp the full force and import of this precious cheering truth?

"Admitting the fact, it follows, that, our chief, nay our only concern on earth ought to be, so to live as to ensure our eternal salvation. That our whole life ought to be made subservient to this grand end. This position will not be controverted; however much men may differ about the ways and means of succeeding in the enterprise. Nor will there be any material difference, on these points, in the opinions of those who submit to the guidance of the divine word—which tells us what true wisdom is. 'Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.'

"We came into the world to glorify God our Creator, and to enjoy him forever. So revelation teaches—and our reason again assents. In the beginning, God gave us a law, holy, just, and good. This law we have violated; and thus have become criminal and guilty. That we are so in fact, our reason and conscience, our observation and experience, our hopes and our fears, conspire to prove. It is therefore reasonable that we should repent and reform. But since repentance, even human reason being judge, is no atonement for past transgressions—since we cannot by any sacrifices, or penances, or good deeds, satisfy divine justice—since we have incurred the penalty of a law whose demands cannot be dispensed with—it becomes us to inquire how the threatened punishment may be avoided, and how we may be restored to the divine favour and to all our forfeited privileges. Here is a mystery which has hitherto baffled, and which ever will baffle, the most profound researches of unenlightened human reason. But in the gospel this mystery vanishes. And reason ought not to refuse to accept from revelation what it could never of itself have achieved. In the gospel we learn in what way the law can be magnified and made honourable in the pardon and justification of the sinner. Here 'mercy and truth have met together; righteousness and peace have kissed each other.'

"For though by nature we are at enmity with God, with that God who alone can make us happy—with hearts full of evil and ever inclined to evil—with our understandings darkened and our affections perverted—with the wrath of God abiding on us, and the love of sin constraining us to continued disobedience: still there is hope. Help has been laid on one who is mighty to save. And we may yet be happy—and happy forever. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.'

"This is enough for ruined sinners to know. Would you be happy and wise, my hearers? Fear God and keep his commandments: for this is the whole duty of man. And the great command which embraces all others, is, *believe in the Lord Jesus Christ*. If you comply with this; obedience to all the rest will follow as a natural and necessary effect. If you do not comply with this; you will strive in vain to be conformed to the spirit of any one of the divine precepts. You will labour in the dark and against the grain. You will have mountains to oppose at every turn. And after a few painful unavailing struggles, you will renounce the conflict in despair. You must begin with Christ, and end with Christ—live by faith in Christ—rejoice in Christ—hope in Christ—die in Christ. This is the only rock upon which to build your hopes of heaven.—Here you may build with safety. Your edifice shall stand strong. Neither storms nor flames, nor earth nor hell, shall ever prevail against it. It will en-

dure when time shall be no longer, and when the heavens shall have passed away.

"Behold the wisdom of God in the redemption of a guilty world. Behold the wisdom, which, if you obey her heavenly voice, will make you wise unto salvation. Behold the wisdom which is from above, it 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' 'Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace.' This is the wisdom which 'is profitable unto all things, having promise of the life that now is, and of that which is to come.' 'Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.' On earth it will yield a contented mind—in heaven, joy unspeakable and full of glory.

"It will assure to you all the real good which this poor world can bestow. It will arm you against its sorrows and adversities. It will guard you against its ruinous seductions—preserve you from all its evils—allow you to taste its purest pleasures—give you riches and honours, without pride or covetousness—or else make you contented with poverty, and with whatever portion, infinite wisdom may assign to you. It will conduct you, with consciences void of offence towards God and towards man, through this world's checkered scenery and varied fortune, to the pilgrim's peaceful and eternal home. It will lead you up to Immanuel's throne—to mansions in the skies—where you shall grow in knowledge and wisdom till you pass the boundaries which Gabriel has reached—in happiness and holiness, while an infinite God exists to expand your faculties, and to supply their continually increasing capacities and desires. What a prospect for guilty, wretched, dying sinners! What a life of purity, and peace, and philanthropy, does wisdom promise! What a death of victory, and triumph, and cheering hope, does it ensure! What a heaven of felicity and glory does it open full to the enraptured view of the departing saint!"

This discourse is concluded with a pathetick address to the students of the college and the Theological Seminary, in consequence of the sudden death of Mr. William G. Krebs, a member of the latter institution, and a graduate of the former, who had died a short time previously. A few additional remarks, and some extracts from the second sermon, we are obliged to postpone for the present.

(*To be continued.*)

Religious Intelligence.

FOREIGN.

Agreeably to an intimation in the introduction of our work, it has been our endeavour to give our readers something like a condensed view of religious intelligence. There are many publications in our country which are principally, and some of them exclusively, devoted to this object. Among these, the most distinguished are the *Missionary Register*, and the *Missionary Herald*, to both of which we cordially wish success. From them we have already made several extracts, and shall continue to make them, so far as the nature of our work and the relative importance of the matter which, from various sources, is placed in our view, may appear to render proper. It must however be gratifying to our readers, and to the religious publick generally, sometimes to find in our pages what they would not elsewhere be able to find. To such communications we shall therefore give the preference; and we are glad to say that we have the prospect of being able to make them not unfrequently. For the present month we have room for nothing more, under our *Foreign* head, than the interesting articles which appear below;—for which we are indebted to Mr. Frontis, a student in the Theological Seminary at Prince-

ton, a native Frenchman, who has correspondents in Geneva and in France. To us it has been deeply interesting, to observe the powerful movements which are making on the continent of Europe, as well as in Great Britain, in favour of protestant missions. The details of these missions do indeed give us pleasure; but it is a still higher pleasure to the reflecting Christian, to observe that the springs and fountains from which these missions flow, are breaking out in almost every part of Christendom, and sending forth their salutary streams to fertilize every region of moral dearth and desolation throughout the world.

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TRANSLATED FROM THE FRENCH, FOR THE CHRISTIAN ADVOCATE.

Basle, Switzerland, October 10th, 1822.

The Brethren of the School of Missions of Basle—To our dear Brethren who take an interest in the advancement of the kingdom of God in the world.

Very dear Brethren in Jesus Christ our Lord,—The surprise and the joy which were excited in our hearts upon reading your affectionate letter of December 1st, cannot be expressed.* We already knew that we had many friends, who for the love they bear to Jesus Christ, were interested in our welfare; but we had not been informed of your society, which, since we have heard of it has become so dear to us, that in humbly receiving the proposal you make us of entering into a correspondence with you, we flatter ourselves that from this moment we shall do it, not as with strangers, but as with brethren closely united in the love of Jesus Christ to the obedience of God our Father. We are indeed very grateful to you for the interest which you take in our school, in remembering it before our Lord.

Not only have all the members of our seminary been led to bless the Father of all mercies, for the spiritual blessings with which he has crowned your country, in delivering many souls from the slavery of sin; but also our auxiliary societies, to which we have communicated your dear letter, have been encouraged to pray more ardently and with more confidence for the prosperity of the evangelical work which our God is carrying forward in our day—also to examine themselves, and to say with more faith—"Thy kingdom come."

Our school for missions was founded about six years ago, in the following manner:—When in 1815, towards the end of the war which for more than twenty years had desolated almost all the countries of Europe, the city of Basle was threatened to be laid in ruins, but was mercifully preserved, a few pious persons resolved to erect a monument to the honour of that God who had delivered them from so great a danger. And not knowing how to do it better than by preparing workmen who should be sent into the great harvest of the heathen world, they immediately put their hand to the work, and as they had no assistance from without, they thought that at first they would take but five or six young men and teach them privately. But as soon as this was made known, many young men presented themselves, whose greatest desire was to enter the missionary field. Ten were at first received and placed together in a house, which the founders were soon after able to purchase. The course of study was to have been three years, but at the end of two years, the demands for the messengers of peace became so frequent, that they were obliged to send these away. During these two years, this work of the Almighty became manifest, particularly in Germany. Auxiliary societies were formed in many places, young men presented themselves from all parts, and they were soon enabled to receive eighteen. The dwelling becoming too small, and the funds being multiplied from day to day, they resolved to build an edifice for the express purpose, where 50 or 60 students might be accommodated, and in which we now live. After the eighteen brethren last mentioned had finished their course of three years, they were sent to labour in the edification of the spiritual temple of the living God, in Persia, in Asia Minor, in some parts of Russia, in the East Indies, and at Sierra Leone in Africa. Some of these have already arrived at their destination, but the greater part are yet on their way.

We are now twenty-five brethren, placed under the direction of Mr. Blumhardt, inspector, and of some other pastors of this city. We expect an accession of twelve more, in the course of a few weeks, and about the same number every year, if the Lord permit. Our course of study is now four years, and during the three last years we attend on some of the lectures of the college, with the students of this place. The languages which we learn are the

* This refers to a Missionary Association in the Theological Seminary at Princeton, which had by letter invited a correspondence with that of Basle.

English, the Latin, the Greek, the Hebrew, and some Arabic.

We already see that by the grace of God, our seminary not only will be, but has already been, a blessing to the heathen, and we have reason to hope that it will be so hereafter to Christians in Europe, in that it is a means of bringing to light the disciples of Jesus in the different countries where they are scattered, thinly indeed, but promising much fruit unto God. There is no reformed country in Germany in which there are not found societies which labour to advance the kingdom of Christ. A few years ago and nothing but darkness was seen on our continent,—the true worshippers of God were concealed in very small numbers as in a prison. Now, Bible and Missionary societies give an opportunity to real Christians to unite for their mutual edification, and to enlighten those who are yet in darkness. These societies in their beginning, number but a few pious persons; but to these are joined those who, from time to time, are awakened from the slumber of sin. The small kingdom of Wirtemberg has, during the past year especially, experienced the almighty power of the grace of our Saviour. There is, if I may so speak, not a town nor a village where there are not some souls who have lately been converted from the power of Satan unto God.

Academies to educate schoolmasters have also been established, and these promise much for the rising generation. These young schoolmasters are generally poor, possessing talents, but wanting the means necessary for their education. As more present themselves than they are able to receive, they select those who evince in their conduct most love for God and faith in Jesus. Besides their studies, they have a good opportunity to exercise themselves in teaching school; as in the same institutions are collected poor children to be brought up in the fear of God. There is such an institution three leagues from this place, which has been singularly blessed, under the direction of a pious Mr. Zeller; it was opened two years ago, and contains now fifteen young men destined to instruct the youth of our country, and fifty poor children, to whom, besides receiving religious instruction, they teach some mechanical trade, that they may be able to earn an honest living.

The news which we receive from Russia is also very animating; the power of the name of Jesus is there manifested more and more. Every year many thousands of Bibles are there scattered, the reading of which is not without fruit. The Emperor Alexander exerts himself to advance the kingdom of Christ among his subjects, who have hitherto been in the greatest ignorance.

In Switzerland there is not a canton in which there has not been a revival during some of the last years. Though the number of those who know the Saviour is yet small, yet there are some every where to be as a testimony and as a light to others. —The noise about religion is great, but those who love God with all their heart are comparatively few.

France is yet plunged in a deep spiritual slumber: nevertheless, here and there a spark of light is seen to arise, which seem to announce the dawn of a beautiful day. The holy scriptures, which hitherto had been but little known there, begin to be circulated, and this is not without some good effect.

This is, in a few words, the religious state of Europe. As to the enemies of Jesus and their opposition, I shall say nothing about them—since as the soldiers of Christ, we have only to contend against those whom our Master commands us to contend with, and according to the strength which he gives.

May grace, peace and mercy, from our Saviour Jesus Christ be with you, with us, and all men. It is in Him, and through Him, that we have the happiness to be,

Your affectionate brethren,

SAMUEL GOBAT,
A Pupil of the School, &c.

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Annual Report of the Society of Evangelical Missions of Basle.—Aug. 14, 1822.

Each anniversary of our society gives us an opportunity to rejoice, with our friends who honour us with their presence, in the gracious protection with which our God favours the work of missions committed to our hands. Let it then be permitted to our committee, very respectable friends, to give you, in this annual report, a concise account of what the Lord has done for our seminary during the past year.

We have received very rejoicing news from the ten young men of the first class, who, in 1818, left our seminary. Some of these are labouring in the great harvest of the Lord on the other side of the great Pacific Ocean; others are yet waiting on this side, until the hour in which they are to enter as workmen into the vineyard of the Lord, shall have struck for them.

Our two dear friends Messrs. Muller and Bormeister, after a dangerous voyage, have arrived on the Molucca islands. They are employed by the Holland Missionary Society, and their destination is in the island of Seram. In 1820, another, Mr. J. Kindlinger, was sent, under the care of the same society, as an evangelist to the East

Indies, where he has safely arrived. His destination is at Paliacotte, from which place he writes, that from what he already sees, he hopes that his labours will not be in vain. To these dear brethren were added, in 1818, the four following, who are also employed by the Holland Missionary Society—Messrs. J. C. Winkler, J. J. Bar, J. L. Trion, and S. Knecht; these have hitherto been prevented from sailing, by several difficulties which it was not possible for that respectable society to remove.

We receive also, from time to time, very pleasing accounts, from our two dear pupils Messrs. Jetter and Durr, who are labouring in Bengal in the service of the Church Missionary Society. They have fourteen schools for boys under their care. In these Christian books are read, which give the Missionaries an opportunity to preach the gospel to these children, who at first were not pleased with the books; but now, though none have as yet evinced the desire of becoming Christians, much more hope is entertained for the future.

Another of our dear pupils, Mr. Saltet, has received an appointment from the Edinburgh Missionary Society for the conversion of the Jews—to go, assisted by Mr. Beyner, to seek those of the house of Israel who are scattered in Southern Russia and in Poland; to spread among them New Testaments and religious tracts; and to preach to them repentance and faith in a Messiah already come. We hear from their letters that their preaching is much better attended by the German colonists than by the Jews. Nevertheless, now and then, some Nicodemus is found, seeking for the truth with all his heart.

Of the thirty-one pupils who formed a year ago our school for missions, eighteen of them, the second class, after completing their course of study, left us to go and labour among the heathen; and of these the eight following received their appointment from the Church Missionary Society —Messrs. J. Maisch, J. T. Reichard, H. Schemel, C. Deininger, W. Metzger, W. Bekauer, J. Gerber, and T. Schaffter. The two first, after remaining in England a short time, sailed for the East Indies, where our prayers accompany them. The other five are yet preparing for their work in London, and will sail, in the course of this fall, to proclaim the gospel of the kingdom of God to the negroes who inhabit the western coast of Africa. The last, Mr. T. Schaffter, has been detained by sickness, from which he has not yet recovered. The greater part of the rest of the brethren of the second class, have been received into the service of our Society of Evangelical Missions—after they had received their ordination in this city, at Stuttgardt, or at Dresden. They are destined by our committee for the service of the gospel of Christ on the borders of the Caspian sea, and on the frontiers of Persia.

Our dear friends will remember that soon after our last anniversary, our beloved pupils, Augustus Dittrich and Felician Zaremba, were sent by our committee to St. Petersburg, to obtain the favour and permission of the Russian government, in spreading the knowledge of the gospel among the Tartars of Asiatic Russia, and upon the borders of the Caspian sea. They have done so, and the Lord of the church has not permitted that our hope should be disappointed. His Majesty, the Emperor of Russia, who himself labours to advance the kingdom of God in the world, and whose heart's desire is that all his subjects should be enlightened by the word of God, not only granted the request of our committee, but in a private audience with which he favoured our two Missionaries, he assured them of his imperial protection, in whatever related to the design of making known the gospel of salvation to the heathen and Mohammedans of Asiatic Russia. It is also with pleasure and gratitude that we acknowledge the many tokens of affection and regard which our dear pupils received from Prince Galitzin, and from a great many other friends in St. Petersburg.

In former reports our committee had expressed a desire of sending ministers of the gospel to the Swiss and German colonies dispersed in the country of Caucasus, in the midst of Tartars and Mohammedans, who have hitherto been without Christian instruction. After having communicated this desire to the Russian government, the result has been that we have sent two of our pupils, Messrs. D. Borlin, and H. Dittrich, who, after receiving their ordination at Moscow, went, at the expense of the government, to that part of the vineyard of the Lord.

This manifest favour of our God, by which our two labourers obtained such a protection, induced us to send three more of our beloved pupils, Messrs. T. Curfess, F. Hohenaker, and H. Benz: these went also to St. Petersburg, which they are to leave, with their two brethren, for the place of their destination.

Soon after their arrival at St. Petersburg, it pleased the Lord to call from this world our beloved friend Mr. Curfess, after a few days of sickness. According to our feeble sight this is to us a great loss; but we know that the ways of the Lord are not as our ways. To fill up this painful vacancy our committee resolved to send our beloved pupil, Mr. J. Lang, who for a year past has continued his studies at

Halle, under the direction of Professor Knap.

The labours in these countries will be more painful than any where else, and we should deceive ourselves were we to expect great things during the first years; but our confidence is in the Lord; it is his work and not ours.

Extract of a Memorial presented to his Highness the Prince Galitzin, by two Pupils of the School of Basle, in the name of the Society of Evangelical Missions, October 12th, 1821.

Your highness will permit that we the undersigned present, in the name of the Society of Evangelical Missions of Basle, the desire they have of founding a Christian colony, in the country situated between the Caspian and the Black seas, belonging to the Russian empire; in the neighbourhood of Derbert, or at any other convenient place; and we also request of your highness that you would present our petition to his majesty, the emperor, hoping that he will receive it favourably. Indulging also the hope, from the love which God has shed in your heart, that your highness will kindly receive the account which we shall give of the foundation, the success, and the design of the Society of Evangelical Missions of Basle. That it may be manifest upon what foundation it rests, we will at present only say in few words—that during the six years it has existed, the Lord has caused it to increase by a number of auxiliary societies, which have been formed in Germany, in France, and in Switzerland. It has grown without noise, indeed, but has been accompanied with his precious benediction; so that it has been able to send the messengers of the gospel into heathen and Mohammedan countries. It is the providence of God that has turned the eyes of the society towards the coasts of the Caspian and Black seas, that becoming acquainted with the religious state of these countries, they may diffuse among them the knowledge of the gospel of peace; and it is for this end that we have been sent. As it is not the work of men they have in view, but the advancement of the kingdom of Jesus Christ and the salvation of souls, their hearts are filled with filial confidence in God our Father. Wherefore they have taken the liberty to present their petition to your highness, to obtain the assurance of that protection, without which we could neither visit those countries, nor diffuse there the knowledge of the gospel of Jesus Christ. We therefore request,

1st, That the object of the Society of Evangelical Missions of Basle, which consists in preaching gratuitously the gospel of Christ in heathen and Mohammedan countries, should receive the approbation of the Russian government; and that we might, as well as our brethren who may follow us, obtain the permission of labouring without molestation, both within and without the empire, as need may require.

2d, That the government would insure to us, both for the present and for the future, the protection of our persons and of our property.

3d, As the end of the Society of Evangelical Missions of Basle cannot be obtained, without selecting permanent places of residence for the messengers of the gospel, we ask the government in its name, to grant us the permission of settling in the thinly inhabited countries situated between the Caspian and the Black seas, and to give us there, hereafter, tokens of its protection as need may require.

4th, To grant us there the rights which the colony from Scotland enjoys; namely, 1st, The free exercise of our religion, according to the doctrine of the evangelical church. 2d, The permission of establishing schools for the instruction of children and adults, and all necessary privileges connected with such establishments; and 3d, That it be permitted to the missionaries to establish a printing press, by means of which they may circulate the Bible and religious tracts; provided that these last be submitted to the usual censure of the government.

It is only the desire of promoting the cause of our Lord and the salvation of our lost brethren, which has led the Society of Evangelical Missions of Basle to address these requests to your highness. May our God and Father, who will have all men to be saved and to come to the knowledge of the truth, deign to bless the beginning, the continuation, and the end of this work.

AUGUSTUS DITTRICH,
FELICIAN ZAREMBA, } *Evangeliets.*

The Russian government has granted all these requests and even much more; and has at the same time kindly received the memorial in favour of the Swiss and German colonies in the Crimea, promising to protect, to assist, and even to support the labourers who may be sent to that country.

Extract of a Letter from one of the Pupils of the Society of Evangelical Missions of Basle, to that Society.

St. Petersburg, April, 1822.

You have seen, dear fathers and brothers, and your hearts have been filled

with gratitude and joy, how the dealings of God towards us have been filled with love, during all the time of our abode in St. Petersburg; and how he has rendered plain and easy the ways which at first appeared to us dark and difficult. The time which we have spent in this place cannot but be very advantageous to us in our future vocation, as servants of the gospel in Persia. For we have learnt, in the different situations of life in which we have been placed, better to know the heart of man, and particularly the corruption of our own, and by this to cast ourselves more entirely upon the merciful care of our divine Master, who never ceases to crown us with tokens of his love.

When, after our arrival in this city, we saw that we should be obliged to remain in it some time, the desire of doing good to the souls of men by the preaching of the gospel was kindled in our hearts, and we have had frequent opportunities to gratify this desire.

At our first coming to this place we thought that we would have no good opportunity to continue our studies in the Persian language; we therefore read the books of the New Testament, and some other writings in that language, until we were informed by Dr. Pinkerton that there was a native Persian in the University of this city, from whom we are now receiving lessons, so that I hope to be able to speak that language correctly soon after my arrival at Astrachan. We expect, in a few days, to begin our journey for that city; it will be a very important post, seeing it is a place of resort for the Asiatick nations, where the Turks, the Persians, the Tartars, the Indians, and the Moguls, meet to worship under different forms of error, directly opposed to the gospel, an unknown God. Thus many opportunities will be afforded to learn their religious state, and to proclaim to them the good news of salvation.

Although in Persia we discover a hungering and thirsting after righteousness, and a desire to know and to obey the gospel of Christ, nevertheless the established laws remain such, that whoever confesses himself to be a Christian, pronounces by this confession the sentence of his own death. We have therefore resolved, through the grace of God, to establish a Christian colony on the frontiers of that country; not of European Christians, as at Carass and Sarepta, but a place of refuge for those Mohammedans and heathen who might be persecuted, for having received in their hearts the good news of the salvation of our God. It is probable that such an establishment will at first be very small, perhaps only a few missionaries will be there; but the grace of our Lord may cause it soon to increase, until a numerous flock be there collected.

We particularly write these things to you, dear fathers and mothers, brothers and sisters in Jesus Christ our Saviour, our Redeemer and our elder Brother, to excite you to pray more ardently for us, that the Lord would strengthen our feeble knees—that he would anoint our eyes to see him and never to lose sight of him, so that we may become deeply penetrated with humility, love and faith. May Jesus Christ, our gracious and merciful Saviour, manifest himself to you, to us, and to all those who are united to us, and to the work which he has commenced for the salvation of our poor brethren scattered throughout the world. May our communion be and remain with the Father and with the Son, until we see face to face Him in whom though not having seen, we believe. Peace be with us and with all men.

AUGUSTUS DITTRICH.

DOMESTICK.

The General Assembly of the Presbyterian church closed their sessions, which continued two weeks, on Thursday the 29th ult. The concerns of this ecclesiastical body have become exceedingly numerous and important, owing to the multitude of churches and the great number of inferior judicatories of which it has the oversight; and from which references and appeals are every year brought forward. The importance of the General Assembly, as a bond of union and a court of ultimate referrences and appeals, must, we should suppose, be obvious to every member of the Presbyterian church in the United States: and obvious it must also be, that it is highly desirable that every Presbytery should, if possible, be duly represented in this body. The representation for the present year and for a number of previous years, has indeed been so general and extensive as to warrant the belief, that an interest has been taken in every question submitted to the Assembly, and an impartial dis-

cussion and decision had thereon. Still it is to be regretted that a considerable number of distant Presbyteries, especially to the west and south, have not been represented. Representatives from these Presbyteries, had they been present, would not only have aided the councils and labours of their brethren, and mingled sympathies and contracted friendships with them, but would also, we doubt not, have added to the confidence of the churches which they would have represented, in the propriety of those decisions which relate to themselves—even on the supposition—which probably is a correct one—that the decision would have been no other than that which has actually taken place. Men have always the most confidence in the propriety of what they do themselves, or by their immediate representatives.

We know and regret the difficulties which distant Presbyteries have to encounter, in sending representatives to the Assembly. The expense attending the journey ought certainly to be fully defrayed from a common fund; and the pulpits of the representatives ought to be supplied, at least for a considerable part of the time of their absence. And we are persuaded that both these objects might, and would be provided for, if the importance of a full representation in the Assembly were duly appreciated—We cherish a sanguine hope that they will be provided for, and that speedily. It is our belief, entertained on long observation, that when the people of the Presbyterian communion are candidly and fully informed in regard to any proper and important measure, and the clergy make suitable exertions, the necessary funds for carrying such a measure into effect will not be withheld. The project of dividing the Assembly, and of having a general meeting triennially, which some gentlemen for whom we entertain the highest respect have conceived and proposed, would, if adopted, be, in our judgment, highly injurious, if not fatally pernicious, to the harmony, influence and usefulness of the Presbyterian church.

It was truly delightful to witness the order and industry, the harmony and fraternal feelings, with which the multitudinous concerns of the last Assembly were conducted—and without which another fortnight would not have sufficed to finish what was accomplished. We regret that we have space, in our present number, to publish no more of the doings of this Assembly than the narrative of the state of religion, and the report of the Directors of the Theological Seminary. Some other important matters, we must delay till the coming month.

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A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN THE UNITED STATES.

The General Assembly find it, every year, more difficult to exhibit a just view of the state of religion within their bounds. The extension of their limits, the increasing number of their churches and communicants, the variety and importance of their religious institutions render this duty, at once, pleasing and arduous. On these subjects, they do not judge it expedient to enter as much into detail as they have done on some former occasions; but they desire to furnish such a statement of the dispensations of Providence towards the churches under their care, as shall impress their members with right views of their present state and obligations.

The Presbyterian Church in the United States, embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependent on the Presbyterian Church, for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the gospel and the administration of its ordinances; the patronage of literary and theological seminaries; the religious instruction of the young and the encouragement and maintenance of charitable institutions. Could we com-

mand an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is among those which are best supplied with the ministry of the gospel; but, in four counties within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population in a very interesting state, have no minister of our communion. In one city, with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant ministry.

These are some of the reasons for asserting that the means of grace are alarmingly inadequate to the exigencies of our population. To render this view more appalling, we are assured that the deficiency is increasing. New settlements, unfurnished with a Christian ministry, are forming in the west; while the demands of the east are not diminished. The wave of emigration rolls farther and farther onward; and, unless God interpose, by some special movements of his people, in their favour, it would, really, seem that our children are likely to settle on the shores of the Pacific Ocean, without the Christian religion.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of Providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While on these subjects, it does not accord with the design of this narrative to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty-five students. But the Board have still to detail the embarrassments under which it labours for want of funds.* The Theological Seminary at Auburn is yet in its incipient state, but is represented as rising in prosperity. Its number of students, at present, is thirteen.

The Board of Missions, acting under the direction of the General Assembly, have, as usual, made an interesting report. This Board have a few important auxiliaries in different remote sections of the country; and extracts from the journals of their missionaries show that their labours, in many instances, have been suddenly and extensively blest. The Board make an urgent appeal for more liberal patronage, in behalf of this ancient missionary institution. There are many other local societies within our bounds, aiming at the same grand object, among which the Assembly observe with pleasure the United Domestick Missionary Society of New York.

The proceedings of this assembly contain a distinct representation, on the education of pious and indigent young men for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxiliaries; and those, in particular, of the Presbytery of Albany, which alone is represented as having expended about $1200 for this object, during the past year.

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* Will any of our congregations remain unmoved on this subject, when they learn, from the Report of the directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favour. Hitherto, its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among Christians, on the duty of patronizing this noble institution. The directors have, nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to inquire, what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the Christian community, by the gradual distillations of the Holy Spirit, or by that increase of his influences, which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculiarly desirable; and the Assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited, viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Gennesee, Shelden, Orangeville and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onondaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternut's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals in Brownville, Adams and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New York, the Rutgers-street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbyteries of Jersey, Newton, and New Brunswick—the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor and Athens. In the first Presbytery of Philadelphia, Doylestown, Neshaminy, Newton, Deerfield and Kensington. These revivals, together with the good order and spirit of religious zeal which prevail in the city of Philadelphia, render this a highly interesting part of our spiritual vineyard. In the Presbytery of Newcastle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are, Fagg's Manor, Upper Octorara, Nottingham, Charleston, Pencador, St. George's, and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the college of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn., Mill Creek and the Flats. In the Presbytery of Hartford, Newcastle, Slippery Rock, Long Run, New Salem, Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath schools and a system of visitation by several ministers. In the Presbytery of Grand river, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberridge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburgh, Norfolk, Cumberland, Cubcreek

* According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that *all* the Presbyteries, will be careful to send up their reports in the most perfect form.

and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which spread around them, but of the reviving showers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

We have thus given a brief enumeration of the places which have been favoured with the outpourings of the Spirit of God. These revivals, bearing as they do the marks of a genuine work of grace, must be regarded as among the most cheering dispensations of Divine Providence towards our churches during the last year.

We are happy to state that our friendly intercourse with the churches of Connecticut, Massachusetts, Vermont and New Hampshire, continues to be cherished; and that from the annual reports furnished by the delegates from those bodies, the impression is favourable in regard to the prevalence of truth and godliness in that region. Their colleges, and Theological Seminaries and Missionary institutions are flourishing; and many of their churches have been visited with revivals of religion.

The colleges of Hamilton, Dickinson, Jefferson, Alleghany, and North Carolina, have been represented as in a flourishing state. Many of them embrace a considerable proportion of pious students; and, in all, it is believed, the cause of morality and religion is decidedly gaining ground. With regard to errors on the subject of religion, it would probably be correct to state that they are not making progress. Still it is deplorable, that in this age of light and revivals, so many teachers of false and destructive systems of religion should exist. They are chiefly to be found among our new and unprotected churches; and such a state of things, calls as well for the watchfulness of those churches, as the sympathies of more highly favoured Christians.

There is another truth which fidelity does not permit us to conceal. In many parts of our country, an unusual degree of opposition to the religious charities which adorn the present age of the world, has been displayed. The manifestation of this spirit, should be considered as furnishing an evidence of the power and progress of religious exertion. It was not until the fire of God's altar was cast into the earth, that there were *voices and thunderings and an earthquake.* Still such a state of things should be met by a growing spirit of prayer and circumspection, on the part of the friends of Zion.—Calling into action the gentleness and firmness, the humility and perseverance of the gospel, they shall not fail of success.

The events of the past year give strength to the impression that the church is rapidly approaching an important crisis. There is grief in our hearts, but it is not the grief of consternation. We mourn over our vast and increasing desolations. We lament the lukewarmness of many who profess to be the followers of a self-denying and zealous Master. We deplore the false zeal of errorists, and the fruitless hostility of inconsiderate men to the institutions of religion. We find cause for humiliation in the fact, that revivals of religion have not been as extensive, as those which on some former occasions it has been our privilege to record. Whatever gloom may seem to hang over the church is intended for her admonition. Trials were needful to awaken her to a just sense of her duty. We are imperiously called to demonstrate our faith in the Saviour of men, by our devotedness to his cause and to his glory. Shall we zealously support our Missionary, and Education, and Theological Institutions, assured, as we are, that they will eminently conduce to the prosperity and glory of the church, or shall we suffer them to languish and decline? Let every friend of Zion and of man make his election. We rejoice that the period has arrived when this question must be answered. In the confidence that many, very many, are prepared to act a consistent and faithful part; and cheered by the light which the zeal of Christians and the graces of the Holy Spirit, cast through every interposing cloud, we are prepared to announce, that there is no cause for despondency. Beyond all that is obscure and cheerless, a vision of blessedness breaks upon our view. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,* is the voice of the King of Zion to his church. And were the darkest of her seasons yet before her, she should still advance with a steady and increasing light, until her glory struggles into everlasting day.

Every thing admonishes us, that what we do must be done quickly. During the past year, the names of M'Farquhar, Crawford, Hunter, Blair, Coe, Ogden, Wilson, Weir, Freeman, Hill, Bishop, Smith, Blatchford,* have been added from

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* The Rev. Colin M'Farquhar, of the Presbytery of Newcastle: the Rev. Edward Crawford, of the Presbytery of Ab-

among our number to the list of the worthy dead. While we cannot but feel the admonition, which their memory awakens, the church mourns their removal as a public calamity.

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Day of Thanksgiving, Humiliation and Prayer.

Whereas the dispensations of Divine Providence toward our country, and especially toward the church under the General Assembly, have been, during the past year, of a mixed character, calling, at once, for lively gratitude and for deep humiliation; the Assembly would respectfully call the churches of their communion to public and solemn exercises of a corresponding character.

They would, therefore, earnestly and affectionately recommend to all the churches under their care, to set apart *the first Thursday of November next, as a day of thanksgiving, humiliation and prayer*—to abstain from all worldly labours and recreations—to assemble in their respective places of worship—to offer their united and fervent thanksgiving to the God of all grace, for his many mercies to our country, and to our beloved Zion, in the course of the year; and to pray, that the Holy Spirit may be poured out upon our churches, and upon all the churches of Christ in our land and throughout the world; that religion may be every where revived; that the progress of error may be arrested; that every thing unfriendly to the reign of righteousness may be destroyed; that Christians of all denominations may be more and more united in *affection* and *effort;* that the *Missionary Cause* and the cause of *Bible Societies* may be extended and made to triumph in every part of the world; that wars may cease to the ends of the earth; and that the glory of the latter day may be hastened.

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ingdon: the Rev. Andrew Hunter, of the city of Washington: the Rev. John D. Blair, of Richmond, Virginia: the Rev. Jonas Coe, D. D. of Troy, New York: the Rev. Uzal Ogden, of Newark, New Jersey: the Rev. Robert Wilson, of Washington, Ky.: the Rev. William Wier, of Natchez, Miss.: the Rev. Jonathan Freeman, of Bridgetown, New Jersey: the Rev. George Hill, of the Presbytery of Redstone: the Rev. David Bishop, of Easton, Pa.: the Rev. Daniel Smith, of Louisville, Kentucky: the Rev. Henry Blatchford, son of the Rev. Dr. Blatchford, of Lansingburgh, N. Y.

ELEVENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary, present to the General Assembly, the following, as the Report of their proceedings, and of the state of the Seminary, through the last year:

The number of students at the date of the last report was *sixty-five.* During the summer session the *eight* following students were received, viz.

Robert M. Laird, graduate of Jefferson College, Pennsylvania.
Jeptha Harrison, do. Nassau Hall, N. J.
James Alexander, do. do.
Matthew L. Fullerton, do. Union, N. Y.
George W Campbell (licentiate), do.
Samuel Steel, candidate of Presbytery of Philadelphia.
Samuel Swan, do. do.
John Mitchelmore, do. New Brunswick.

During this session, James L. Marshall, James M. Olmstead, and Francis Bowman, were regularly dismissed.

During the winter session *forty-four* additional students were received, viz.

John Sessions, graduate of Dartmouth College, New Hampshire.
Amos Savage, do. Middlebury, Verm.
Alvin H. Parker, do. do.
Josiah Bent, do. Harvard, Massachus.
Wm. A. Porter, do. Williams, do.
Sylvester Scovel, do. do. do.
John Pierce, do. Brown, Rhode Island.
Eben. H. Snowden, do. Hamilton, N. Y.
William M'Jimsey, do. Union, N. Y.
Lewis Bond, do. do.
Joshua A. Clayton, do. do.
Alfred E. Campbell, do. do.
Rodney A. Miller, do. do.
John M. Moore, do. do.
Goldsmith Denniston, do. do.
Horatio N. Brinsmade, do. Yale, Conn.
Jared B. Waterbury, do. do.
Aratus Kent, do. do.
Joseph H. Coit, do. Columbia, N. Y.
James H. Stuart, do. Nassau Hall, N. J.
James Weatherby, do. do.
John W. Ward, do. do.
Edward N. Kirk, do. do.
William Brearly, do. do.
William H. Woodhull, do. do.
John Lodor, do. do.
Charles W. Nassau, do. University of Pennsylvania.
James B. Morrow, do. Jefferson, Penn.
Samuel Reid, do. do.
M'Knight Williamson, do. do.
Richard Brown, do. do.
Samuel V. Marshall, do. Transylvania University, Kentucky.
Benjamin O. Peers, do. do.

William J. Wilson, do. Columbia, S. C.
Charles L. R. Boyd, do. do.
John Le Roy Davies, do. University of North Carolina.
William G. Bradford, candidate of Presbytery of North River.
Luther Clarke, do. do.
William C. Kniffen, do. do.
Charles Thompson, do. Presbytery of Philadelphia.
John Burt, do. do.
Joseph Nimmo, candidate of Presbytery of Hanover.
Thomas J. A. Mines, do. Maryland.
G. W. Ridgley, do. Kentucky.

At the close of the summer session, certificates that they had completed the whole course prescribed in the plan were given to the following *seven* students; viz. Robert Baird, Charles C. Beatty, James Douglas, Edward Downer, Moses T Harris, John Hudson, and Alexander Williamson.

During the winter session, the following students withdrew in good standing, viz. George Bush, William F. Curry, James G. M'Neely, Daniel Young, David M'Kinney, Samuel Reid, and John Lodor; and the following students were regularly dismissed, viz. George Potts, Holloway W. Hunt, John Breckenridge, James G. Hamner, Elam J. Morrison, Robert M. Laird, Samuel Steel, George W. Campbell, Aratus Kent, and John Burtt.

William G Krebs, of the second class, died in the Seminary, Nov. 26th, and John Rannells, of the same class, died a few weeks since in Virginia, as he was returning to his friends.

The whole number of students connected with the Seminary during the winter session was *ninety-six*. The number now in connexion with it is *eighty-five*.

Since the last annual report, the following students have been licensed to preach the gospel, viz.

Robert Baird, by the Presbytery of New Brunswick.
John Breckenridge, do.
Augustus L. Chapin, do.
Gilbert Crawford, do.
Albert Barnes, do.
Charles C. Darling, do.
Nathaniel A. Pratt, do.
John Maclean, do.
Daniel Young, by the Presb. of Hudson.
James Douglas, do. New Castle.
Robert M. Laird, do. do.
H. W. Hunt, jr. do. Newton.
John H. Kennedy, do. Carlisle.
John Burt, do. Philadelphia.
Samuel Swan, do. do.
Samuel Lawrence, do. do.
James G. Hamner, do. Hanover.
Edward E. Gregory, do. Albany.
Eldad W. Goodman, by the Presbytery of Albany.
George Bush, do. New York.
Joseph Sanford, do. do.
John Blatchford, do. do.

The studies which have been attended to through the year are the same as have been repeatedly reported to the Assembly.

The semi-annual examinations of the students have, as usual, been satisfactory to the Board.

On the subject of benefactions for the support of necessitous students, the Professors have reported the following sums, viz.

From Paris, Kentucky, - - -	$15 00
Mr. Jedediah Tracy, Troy, New York, - - - - - - - - -	18 87½
Mr John Stille, Philadelphia, for a particular student, - -	125 00
Students of Morristown Academy, New Jersey, - - - -	1 50
Several persons in Morristown,	3 50
Female Society in Elizabethtown, New Jersey, for a particular student, - - - - -	55 00
Female Cent Society of Bloominggrove, New York, - - -	33 73
Female Cent Society of Jamaica, Long Island, - - - -	103 58
Concert of Prayer, Hempstead, Long Island, - - - - -	12 50
Rev. Dr. Ely, of Philadelphia, for a particular student, - -	50 00
Do. to discharge the room rent of three students, - - - -	30 00
Mrs. Margaret Carswell, of Philadelphia, for a particular student, - - - - - - -	12 50
Master Matthew W. Carswell, of do. for do. - - - - -	12 50
Ladies of Staunton, Virginia, -	74 00
Phebean Society of Philadelphia, for two students, - -	71 00
Mr. Daniel Thatcher, of Philadelphia, for a particular student, - - - - - - - -	50 00
Several Ladies of Richmond, Virginia, - - - - - - -	10 00
Female Education Society of Paris, Kentucky, for a particular student, - - - - -	35 62½
Presbyterian Congregation of do. for do. - - - - - -	12 62½
Lady, of do. for do. - - - -	5 00
Female Cent Society of Bridgetown, West Jersey, - - -	52 00
Person unknown, from Goochland, Virginia, for a particular student, - - - - - - -	10 00
Female Cent Society of Goshen, New York, - - - - - -	9 75
Mrs. Mary Ann Ely, Philadelphia, for a particular student,	20 00

Cent Society of the First Presbyterian Church, Albany, -	40 00
Cent Society of Morristown, New Jersey, - - - - - - -	25 00
Second Female Cent Society of Wall street Church, New York, - - - - - - - - -	74 00
Presbyterian church, Georgetown, D. C. for a particular student, - - - - - - - -	25 00
Female Cent Society of Newtown, Long Island, - - -	51 00
Ladies of Princeton, New Jersey, - - - - - - - - -	77 00
Mr. Donald M'Donald, Caledonia, New York, - - - - -	5 00
Female Society of Cedar-street church, New York, - - -	174 00
Remains of a Cent Society, Trenton, New Jersey, - -	2 50
Female Heathen School Society, Ballston, New York, - -	20 00
Female Cent Society, Allentown, New Jersey, - - -	7 00
Deacon John Ashley, West Springfield, Massachusetts,	50 00
Female Cent Society, Scotch Town, New York, - - - -	13 00
Congregation and Presbyterian Female Association of Charleston, South Carolina, for a particular student, - - - - -	150 00
Rev. Mr. Monteith, Professor, Hamilton Colony, New York,	20 00
Female Society of Bedford, New York, - - - - - - - -	10 00
Mrs. Nieukirk, Pittsgrove, West Jersey, - - - - - - -	6 00
Students of the Seminary on account of interest on several scholarships established by them, - - - - - - - -	152 95
Rev. Dr. Ely, Philadelphia, for two students, - - - - -	100 00
Presbytery of Hudson, for a particular student, - - - - -	29 50
Female Industrious Society of Troy, New York, - - - -	15 00
Female Charitable Society of Bedford, New York, for a particular student, - - - - -	10 00
Concert of Prayer, Troy, New York, - - - - - - - -	30 00
	$1910 63½

The Professors have also reported the receipt of the following articles of furniture and clothing.

From the District of Columbia, a package of second-hand clothes, coats, vests, pantaloons, &c.

Reading Society of Morristown, New Jersey, a package containing seven shirts, six cravats, and six pair of stockings.

From certain individuals in Morristown, four pillow cases, two towels, three pair of stockings, cloth for pantaloons, and one comfortable.

Two ladies in Reading, Pennsylvania, three comfortables.

Female Benevolent Association of Newton, New Jersey, two comfortables, three quilts, one pair sheets, two pair pillow cases, and one napkin.

Dorcas Society of New York, a package containing a large number of shirts. Several similar donations have been before made by that society.

A very handsome quilt made by Miss Sophia M. Johnston, daughter of the Rev. John Johnston, Newburgh, New York, and finished when she was only three years nine months and nine days old.

Female Industrious Society of Troy, New York, a package containing eight shirts, seven silk handkerchiefs, sixteen cravats, three pair of suspenders, and one towel.

The number of books presented to the library through the year past has been small, compared with preceding years. Only twenty volumes have been received. To these the Board have the pleasure to report, have been added the valuable library of the late Theological Seminary of the Associate Reformed Synod. Shortly after the last Assembly rose, this library, together with the valuable cases in which it was contained, were delivered by a committee of the late Associate Reformed Synod, to a committee of the Board of Directors. The books and cases were received into the Seminary in the month of June last. On this subject, the librarian in his report to the Board, remarks, "The number of volumes is between 2400 and 2500. They are, with some exceptions, in very good condition as to binding, &c. generally excellent editions, and making altogether a collection equally rare and valuable, and fully answering, it is believed, any expectations that may have been formed respecting it." The whole library now consists of about 4500 volumes, and nearly 600 pamphlets.

On the subject of building, the Board have to report, that through the year past the two upper entries in the principal edifice have been completed, so far as regards the mason's and carpenter's work, and such painting as is needed has been directed. The expense for the work done has been paid from the room rent fund. Some work has also been done on the Professor's house and its premises.

The last Assembly appropriated for the general purposes of the Institution, including the unexpended balance of the former year, the sum of $5430.23.

The expenditures have been as follows, viz.

One quarter's salary due two of the Professors on the last year,	$950 00
Salaries of the three Professors during the year which has now closed,	4200 00
Boxing the Books of the Library of the Theological Seminary of the Associate Reformed Synod, and removing them and the book-cases from New York to Princeton,	85 70½
Secretary's account for services, stationary, postage, and printing circulars,	31 30
Printing the last annual report,	17 50
Travelling expenses of one Director,	20 00
Treasurer's account for postage,	1 40
Treasurer's commissions on the above, at one per cent.	53 05
	$5358 95½

Leaving of the appropriation of the last Assembly, unexpended, $71.27½.

Agreeably to the order of the last Assembly, the Board addressed a circular letter to a number of congregations, requesting a collection to relieve the Contingent Fund from the embarrassment reported in the last annual report of the Board. In consequence of this request, a number of congregations made collections, and transmitted them to the Treasurer of the General Assembly.

At the late sessions of the Legislature of New Jersey, the application for an act of incorporation was renewed.—An act has passed that body, which act the Board beg leave, herewith, to lay before the Assembly for their consideration.

The Board have the pleasure to inform the Assembly, that a Scholarship in the Theological Seminary has lately been founded, by Mr. William Scott, a member of the First Presbyterian Congregation in Elizabethtown, New Jersey.

The principles on which this generous endowment has been made, the Board beg leave to report to the Assembly, in the words of the written communication of Mr. Scott.—"The terms on which I found a Scholarship are the following: I retain in my own hands the right of nominating the scholar as long as I live, and, if I leave a widow, she is to have the same right during her life; and after her decease, the right is to be vested forever, in the session of the First Presbyterian Church, Elizabethtown."

The Board would here respectfully suggest to the Assembly, whether there are not some wealthy and liberal congregations, who would be willing to endow scholarships in the Seminary, vesting in their own sessions the right of nominating the students who from time to time shall receive the benefit of the funds thus created. The raising of sufficient funds for the support of indigent theological students, is an exceedingly important object. Much has been done in years past by the liberality of Female Societies, and the Board fondly hope that these salutary streams of benevolence will continue to flow; but these associations cannot be relied on as affording a permanent aid. Already many have been discontinued, and many promising students cannot receive the important benefits of our Seminary for want of the means of support.

The report of the Professors made to the Board at their meeting the last week, contains on this subject, the following paragraph, to which the Board beg leave to call the attention of the Assembly.—"Several of the students have been obliged to withdraw from the Seminary, and apply themselves to teaching, as a means of support. The Professors fear that other students, who have been hitherto able to pursue their studies with tolerable comfort, will be obliged, on account of the failure of their funds, to resort to the same means. The funds for the aid of indigent students, in the hands of the Professors, are almost entirely exhausted. And in consequence of this, they have been under the painful necessity of returning an unfavourable answer to a number of applications for aid, which have been presented by young men of hopeful piety, and promising talents, and who are likely, on this account, to be prevented from entering our Seminary." The facts in the above paragraph, the Board would remark, loudly call upon the friends of the Seminary, and the friends of religion, to awake to renewed exertion to provide the means of support for indigent students, who may desire to receive the benefits of the instructions of the Theological Seminary.

The Board beg leave also to state to the Assembly, that the Contingent Fund, they understand, will be entirely inadequate to meet the current expenses of the Institution for the ensuing year; and that it will be necessary the Assembly should devise some measures to replenish this fund.

The Board would further report, that at their meeting last week they made some alterations in the plan of boarding the students. These alterations will be best understood, by the following extracts from their minutes.

"Resolved, that for the year ensuing the commencement of the next fall session

of the Seminary, the Steward be, and hereby is proffered the use of the rooms which he now occupies in the Seminary, and of the garden, free of rent, and that he be authorized to board such students, as may choose to board with him, at such rate per week as may be mutually agreed upon by him and them; provided the said rate be not more than two dollars per week.

Resolved, that for the year ensuing from the same time, any student of the Seminary be, and he hereby is allowed to board either with the steward, or with any other family in Princeton, which may be deemed suitable by the Professors of the Seminary.

Resolved, that each student be, and he hereby is required, to lodge and study in the Seminary, according to the regulations of this Board, heretofore adopted.

Resolved, that for the ensuing session, the students shall not be compelled to board in the Refectory, when, in the opinion of the Faculty, their pecuniary necessities are urgent, and they can obtain relief by boarding out of the Refectory."

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 20, 1823.

The Professors of the Seminary, are—

Rev. Archibald Alexander, D. D. Professor of Didactick and Polemick Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, A. M. Professor of Oriental and Biblical Literature.

Nine Scholarships have been founded, viz.

1. *The Le Roy Scholarship*, founded by Mrs. Martha Le Roy, New York.
2. *The Banyer Scholarship*, do. do.
3. *The Lenox Scholarship*, founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship*, founded by John Whitehead, Esq. of Burke County, Georgia.
5. *The Charleston Female Scholarship*, founded by the Congregational and Presbyterian Female Association of Charleston, South Carolina, for assisting in the education of pious youth for the gospel ministry.
6. ————, founded by the first class in the Seminary, in 1819.
7. *The Nephew Scholarship*, founded by James Nephew, Esq. of M'Intosh county, Georgia.
8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.
9. *The Scott Scholarship*, founded by Mr. William Scott, of Elizabeth Town, New Jersey.

The Officers of the Board of Directors, are—

Ashbel Green, D. D. President.

John Woodhull, D. D. First Vice President.

Jacob J. Janeway, D. D. Second Vice President.

John M'Dowell, D.D. Secretary.

The present Directors of the Seminary, are—

Ministers.—Samuel Blatchford, D. D. John E. Latta, Francis Herron, John Johnston, David Comfort, Joseph Caldwell, D. D. John M. Duncan, Eliphalet Nott, D. D. John H. Rice, D. D. Asa Hillyer, D. D. John Chester, D. D. John Woodhull, D. D. Thomas M'Auley, D. D. Gardiner Spring, D. D. Ashbel Green, D. D. John M'Dowell, D. D. John B. Romeyn, D. D. William Neill, D. D. Jacob J. Janeway, D. D. James Richards, D. D. Ezra S. Ely, D. D.

Elders.—Divie Bethune, Alexand. Henry, Eleazar Lord, Zechariah Lewis, John Van Cleve, Elias B. Caldwell, Samuel Bayard, Thomas Bradford, jun. Benjamin Strong.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Lewisburg Congregation, Green Briar County, per William Bradford, for the Contingent Fund - - - -	$20 00
Of Rev. Wm. C. Brownlee, Newton Presbytery, for do. - -	2 76
Of Rev. E. P. Swift, Second Presbyterian Church, Pittsburgh, old subscriptions on Dr. Neill's Paper, for do. - - - -	30 00
Of Rev. Francis Herron, First do. do. for do. - - - -	80 00
Of Wm. Williams, of Utica, N. Y. for the privilege of printing 4000 copies of the Confession, $120, one half of which is for do. - - - - - -	60 00
Of Rev. Julius Steel, Ontario Presbytery, for do. - -	3 75
Of Rev. Charles Fitch, Otsego Presbytery, for do. - -	19 00
Of Rev. Chauncey Cook, Rochester Presbytery, for do. -	67
Of Rev. Henry R. Wilson, Silver Spring $4 and Carlisle $10 50, for do. - - - - -	14 50
Carried forward	$230 68

Brought forward	$230 68
Of Rev. George Chandler, First Presbyterian Church, Kensington, for do.	5 00
Of Rev. James Thompson, Shaver's Creek, Huntingdon Presbytery, for do.	9 00
Of Rev. Ebenezer Phillips, Long Island Presbytery, for do.	18 75
Of Rev. James H. Dickey, Greenfield, Chilicothe Presbytery, for do.	2 93
Of Rev. Reuben Post, from the Female Cent Society of First Presbyterian Church, Washington City, for do.	17 00
Of Rev. Mark Tucker, per Rev. R. Smith, from the Church in Stillwater, Albany Presbytery, for do.	8 00
Of Rev. R. K. Rodgers, Whitehall, Troy Presbytery, for do.	11 36
Of Samuel Bayard, Esq. Princeton Church, for do.	20 28
Of Rev. Isaac W. Platt, Charlton $20 and Malta $2 50, in Albany Presbytery, for do.	22 50
Of Z. Lewis, Esq. a donation from Mrs. R. Leavenworth, New York, for do.	20 00
And from Mr. Archibald Falconer, of do. for do.	10 00
Of Alexander Henry, Esq. a donation from Rev. Samuel S. Davis, of Camden, S. C for do.	10 00
Of Rev. W. W. Phillips and Mr. Archibald Falconer, Commissioners from the General Synod of the Associate Reformed Church, for do.	165 76
Amount received for the Contingent Fund	$551 26
Of Marcus Wilbur, collections in New York for the Permanent Fund	100 00
Of Wm. Nassau, in full of his subscription for do.	20 00
Of Rev. Samuel B. How, collected by him in Allentown, New Brunswick Presbytery, for Synod of New York and New Jersey Professorship	23 25
Of Rev. John Goldsmith, Hempstead, Long Island, for do.	7 00
Of Rev. E. Phillips, two years' interest on $118, subscriptions of individuals in Huntingdon, Long Island Presbytery, for do.	14 00
Of Rev. David Comfort, per Rev. John Boggs, New Brunswick Presbytery, for do.	19 00
Of Rev. John Boggs, his first annual instalment for do.	10 00
Carried forward	$744 51

Brought forward	$744 51
Of Rev. John Johnston, Newburg, North River Presbytery, for do.	9 00
Of Rev. Dr. John M'Dowell, from the monthly concert of prayer in First Presbyterian Church, Elizabethtown, for do.	20 00
Of do. per Wm. Bradford, from Elizabethtown, for do.	20 00
Of Rev. Dr. Samuel Miller, his fourth instalment for do.	50 00
Of Rev. David Denny, Falling Spring, Carlisle Presbytery, per Mr. Samuel Blood, for the Synod of Philadelphia Professorship	30 00
Of Rev. E. W. Gilbert, avails of subscriptions in Second Presbyterian Church, Wilmington, Del., for do.	12 25
Of Rev. Reuben Post, from First Presbyterian Church, Washington City, for do.	50 00
Of Rev. Dr. E. S. Ely, being a donation from himself in full of his subscription in behalf of his congregation, for do.	144 34
Of Rev. Richard B. Cater, in part of his subscription for the Southern Professorship	42 00
And in full of Rev. Thomas Archibald's do. for do.	10 00
Of Rev. Thomas C. Henry, per Alexander Henry, Esq. fourth and fifth instalments in full of his subscription, for do	100 00
Of Rev. Dr. Palmer, of Charleston, S. C. per do. forwarded by Rev. S. S. Davis, an annual instalment, for do.	50 00
Of Rev. Wm. M'Whir, of Georgia, per do. forwarded by Mr. Davis, his donation for do.	50 00
Of Rev. Dr. Moses Waddel, second instalment of John Golding, Esq. for do.	50 00
Of Mr. John Dorrance, per Mr. Jos. H. Jones, for Oriental and Biblical Literature Professorship	10 00
Of Rev. E. W. Gilbert, his first annual instalment for do.	10 00
Of Rev. Wm. Nevins, per Rev. Reuben Post, his first do. for do.	50 00
Of Rev. Dr. Samuel Miller, his first semi-annual instalment of his second year, for do.	25 00
Of Rev. Thomas S. Wickes, his second instalment, for do.	50 00
Of Rev. H. W. Hunt, his subscription in part of sum to be raised by Senior Class of 1822, for do.	25 00
Carried forward	$1552 10

Brought forward		$1552 10
Of Divie Bethune, Esq. his second instalment for do.		50 00
Of Rev. Thomas S. Wickes, his proportion for the scholarship of Senior Class of 1819		125 00
Of Rev. Francis M'Farland, in full of his do. for do.		116 88
Of Rev. Moses Hunter, for do. viz.		
Deacon Hunter, Stephentown, N. Y.		10 50
M. Hunter		3 00
Contributed for preaching		3 00
M. Hunter		12 50
Mr. Rice Hulin, Malta		18 00
Ralph Hascall, Esq. Essex		5 00
Miss Jane Hunter, Stephentown		1 75
Female Education Society in do.		9 25
Of Rev. E. W. Crane, from the Female Benevolent Society of Springfield, N. J. towards his part for do.		13 13
Of Rev. Wm. Henderson, for the Eumenian Scholarship		12 00
Of Rev. Charles Hodge, for the Scholarship to be founded by		
Carried forward		$1932 11

Brought forward		$1932 11
the Senior Class of 1823, from "A Member of the Class"		20 00
Of Rev. S. S. Davis, per Alexander Henry, Esq. one instalment from Mrs. Whitaker, on account of her subscription for the Scholarship to be endowed by the ladies of Camden and Black River		20 00
And from James S. Murray, Esq. of Camden, for do.		20 00
Of do. on account of Mrs. B. Perkins' subscription for do.		50 00
Of Z. Lewis, Esq. for Le Roy and Banyer Scholarships		175 00
Of Rev. Dr. John M'Dowell, from Wm. Scott, Esq. of Elizabethtown, for the Scott Scholarship		350 00
Of Rev. Enos Bliss, St. Lawrence Presbytery, for the education of necessitous Students		5 00
Of Mr. Samuel Blood, from the Juvenile Cent Society of Chambersburg, for do.		13 45
Of John Fine, Esq. Ogdensburg Presbytery, for do.		10 00
Of Rev. Reuben Smith, Albany Presbytery, for do.		16 00
Total		$2611 56

Literary and Philosophical Intelligence.

We regret to learn that the celebrated traveller Humboldt, has given up all thoughts of visiting Asia—an enterprise which has for some time excited great hopes among the learned and the curious—and for which the necessary funds had been provided by his patrons. According to the accounts we have received, he thinks he should not attain his object there if he should go—He contemplates, however, another visit to Mexico.

Encouragement to Lovers of Science.—The King of France has bestowed upon M. Champollion, jun. the author of the interesting work on Egyptian writings, to which we alluded in one of our former articles of *Philosophical Intelligence*—a gold box ornamented with his majesty cyphered in diamonds. The inside of the box bears this inscription.—"The gift of the King to M. Champollion, jun." Examples like this we hope will stimulate the wealthy in our own country to bestow rewards on the ingenious.

Sir Charles Bell of London, has published a series of papers in the last volume of the Philosophical Transactions, some curious and interesting discoveries in relation to the functions and natural arrangements of the nerves. Mr. Bell gives us reason to believe, that they are erroneous who consider the brain only as a secreting organ, and the nerves as the conduit pipes conveying the sensorial influence to all parts of the body. Our limits will not permit us to say much on this subject—we can only add, that competent judges have informed us that the result of Mr. Bell's investigations are beautiful and satisfactory, that they explain and resolve the apparent confusion which has hitherto involved this subject, and illustrate the all-seeing wisdom of that Almighty Being, who has built up in secret a structure of which the plan is but slowly discovered by human research, and this in the course of many successive ages.

M. Humboldt has lately published a volume on Geology, in which he examines successively, in the order of their age, the strata of the old continent, and compares them with similar ones in the new world—he proves their analogy and confirms the principle now generally adopted, that they do not change like animals or plants with climates, but that those which are supposed to belong to the same epoch or formation are the same every where.

View of Publick Affairs.

By the last advices from Europe it appears that the French armies have entered Spain, commenced hostilities, and gained some partial advantages. The representations made by the friends and the enemies of the French invasion, relative to the dispositions of the Spanish population, and the ease with which the invaders have obtained their successes, are, as is usual in such cases, different and contradictory. It is manifest, however, that the Spaniards fight; that they have yielded little, if any thing as yet, without a struggle; and that the system which they have adopted, is that of a Guerilla warfare—by which they hope to harass the French, and gradually to wear down and weary out their army, till they shall have so reduced its numbers and its spirit as to be able to attack the remainder at once, and with success. By the removal of the Cortes and the royal family from Madrid, it is plain that the Spanish Constitutionalists supposed it probable that the capital of the kingdom would fall into the hands of their enemies. But Moscow has been fatal to one French invasion, and Madrid may be so to another.

In common with many, we have always considered the attack of France upon Spain as a measure of infatuation; and we still suspect that the ultimate explanation to be given of it, will be found in the old adage—*Quos Deus vult perdere prius dementat.** Both nations, while the conflict lasts, will be severely scourged; and this, as a divine dispensation, requires no other explanation than that to which we have formerly alluded—their iniquitous conduct in the slave trade of unhappy Africa. That such nations should be made to correct each other, will not appear strange to those who read and believe the Bible.

The liberals have not resumed their seats in the French Chamber of Deputies. It has been very properly said by one of the Spanish editors, that had the scenes of tumult, confusion and violence, that have characterized the Chamber of Deputies, occurred in the Cortes, they would have been held up to all Europe as a proof of the fanatical spirit of the assembly.

Portugal appears to view the conduct of France in a just light. Whether by immediately uniting herself to Spain, she will decide to lose the protection of Great Britain, which is secured to her in case of an *unprovoked* attack, we cannot conjecture.

It is said that an opinion is gaining ground in England, adverse to imprisonment for debt. There have been some discussions in the House of Commons upon the supposition of the Bourbons being driven from the throne. We should think the French monarch likely to feel considerable interest in their perusal.

Greece affords an exhilarating prospect. The citadel of Corinth, garrisoned by 1200 Turks, was surrendered on the 6th of February, and on the 15th of the same month Patras, a very important place, was given up to the Greeks. Three commanders are about to unite their forces, amounting it is said to 50,000 men, with a view to make some very decisive movements.

The Mexican pageant, Iturbide, has passed away. A successful revolution has restored the republican form of government. In Chili and Peru the royal Spanish forces have been successful, and are now apparently triumphant over the patriots. Every thing in that region is in a state of the utmost confusion, and the general distress appears to be very great.

At Home, the newspapers have been replenished, and the publick mind has been occupied by accounts of a great *horse race* near New York. We seriously assert that we do not believe so much interest could have been excited in the country by the arrival of news from Europe, that the French army had entered Madrid—or that the Turkish Divan had been converted to Christianity—as was evinced upon the *arrivals, in several great cities, of couriers sent to announce the result of the race*—that Eclipse had beaten Henry. We are ashamed and blush to state this fact, and love our country too well to dwell long upon it. Is it so, that a cry has been raised in several parts of our country against soliciting contributions for missions to the heathen and the Jews, and yet that it is stated, on apparently good authority, that bets to the amount of $75,000 at least, were depending on the comparative speed of the two rival horses that started in this race! Can the purses of the wealthy be so liberally opened for such an object as this, and yet be closed against solicitations to send that religion which they profess to venerate to perishing millions! What bounds can be set to the absurdity and inconsistency of those who make a god of this world! Let Christians show that they have at least equal *zeal* and equal liberality in promoting a cause in which they know that the salvation of immortal souls, the honour of their Saviour, and the glory of God are deeply involved.

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* Whom God wills to destroy he first deprives of understanding.